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T R A V E L S

T H R O U G H

**TURKEY in *Asia*, the HOLY LAND,
ARABIA, EGYPT,**

And other PARTS of the WORLD:

Giving a particular and faithful Account of what
is most remarkable in the

**MANNERS, RELIGION, POLITY, ANTIQUITIES,
A N D**

NATURAL HISTORY of those Countries:

W I T H A

**Curious DESCRIPTION of *JERUSALEM*,
as it now appears,**

And other Places mentioned in the *Holy Scriptures*.

By CHARLES THOMPSON, *Esq*;

Interpersed with the REMARKS of several other modern
Travellers; illustrated with NOTES, *Historical, Geo-*
graphical, and *Miscellaneous*, by the EDITOR; and
adorned with MAPS and PRINTS.

The T H I R D E D I T I O N .

V O L . II.

L O N D O N :

Printed for J. NEWBERRY, at the *Bible and Sun*, in St.
Paul's Church-Yard. MDCCLXVII.

TRAVELS

THROUGH

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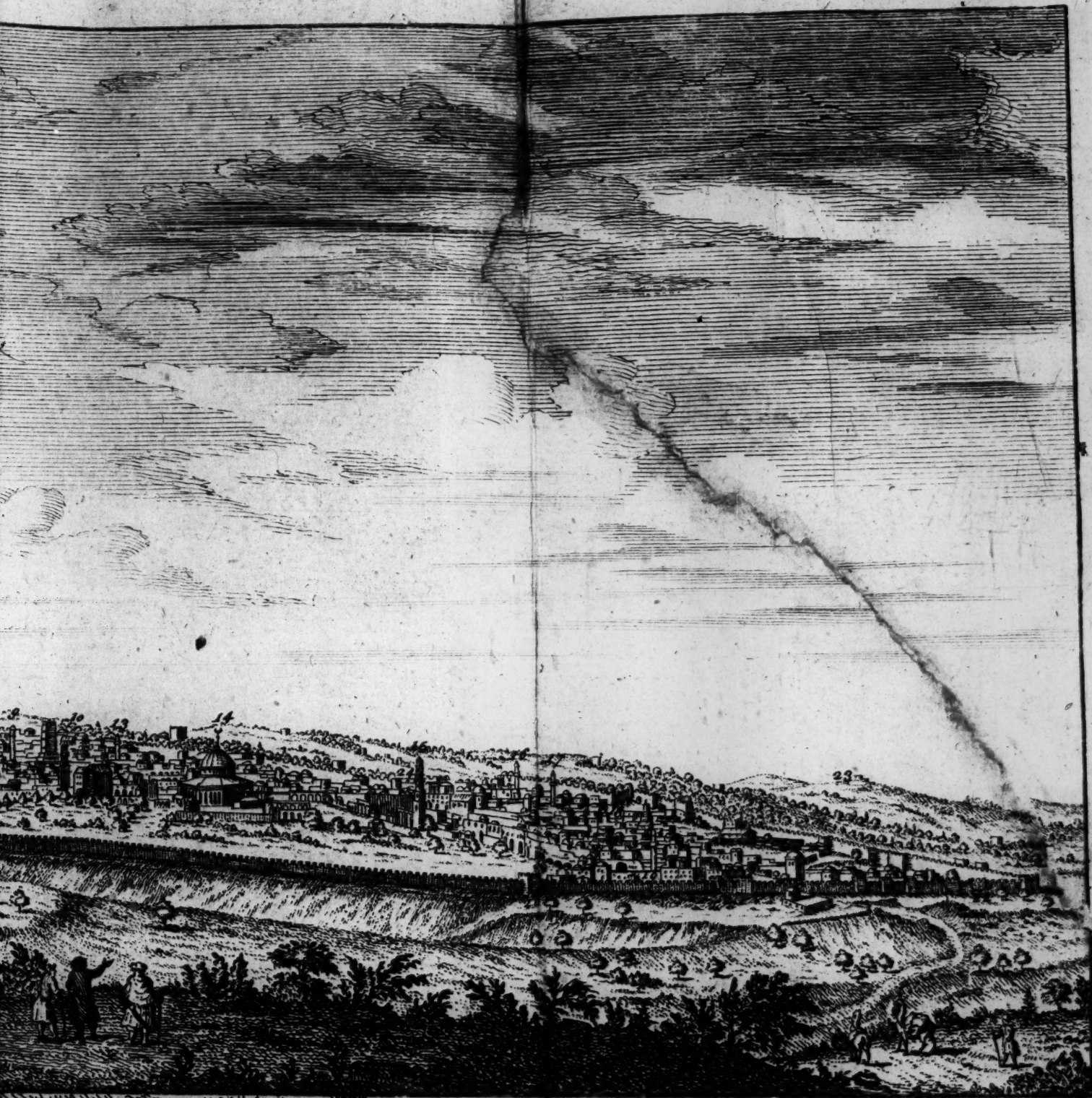
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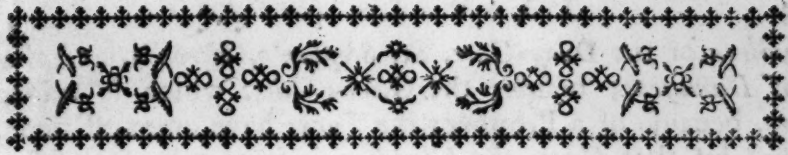
- 1 The Borough of Siloam.
- 2 The Borough of the evil Council.
- 3 The house, or tower of Simeon.
- 4 The church of the holy Ghost on y^e top of Mount Sion.
- 5 Davids Gate.
- 6 The church of S^t. James.
- 7 S^t. Johns church, at present a Turkish Mosque.
- 8 The Citadel.
- 9 S^t. Peters Church.
- 10 The Church of the holy Sepulchre.
- 11 The Tower of the Lady just by y^e judgment hall.
- 12 The Church of the Presentation.
- 13 The Tower of the Saints of the holy Sepulchre.

Draught
 City
 JERUS.
as it is at present
from the South
By Corneille



A
raught of the
City of
RUSALEM
at present, taken
South East
neille le Bruyn

- 14 Solomon's Temple.
- 15 The Tower of Pilate's Palace.
- 16 The Church of S.^t John upon the hill, at present a Turkish Mosque.
- 17 The Tower of Simon the Pharisee.
- 18 The House of S.^t Ann.
- 19 The Tower of Bethesda, or the Sheep Pool.
- 20 The Gilded Gate.
- 21 S.^t Stephen's Gate.
- 22 Herod's Gate.
- 23 S.^t Samuel's Church.
- 24 The Gate of Damascus.
- 25 The Mount of Olives.

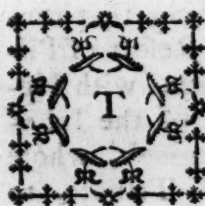


T R A V E L S

T H R O U G H

The *H O L Y L A N D*.

V O L. II.



THE little Time we had to spare before *Easter* would not permit us to take an accurate Survey of *Jerusalem*; so that I shall only give some general Account of it at present, and defer Particulars till that Season of Devotion is over, when we shall have more Leisure to examine them with Attention.

THIS renowned City, though much fallen from its ancient Grandeur, is still reckoned the Capital of *Palestine*, and is much resorted to, either out of Curiosity or Devotion, from all Parts of the Christian World. It is situated about thirty Miles to the Eastward of the *Mediterranean*, on a rocky Mountain, with steep Ascents to it on all Sides, except towards the North; and surrounded with a deep Valley, which is again encompassed with Hills; being thus placed, as it were, in the Midst of an Amphitheatre. It is walled round, but the Walls are not very strong; nor have they any Bastions, but an inconsiderable Ditch on one Side only. The City has six Gates, namely, those of *Betlehem*, Mount *Sion*, *Ster-*

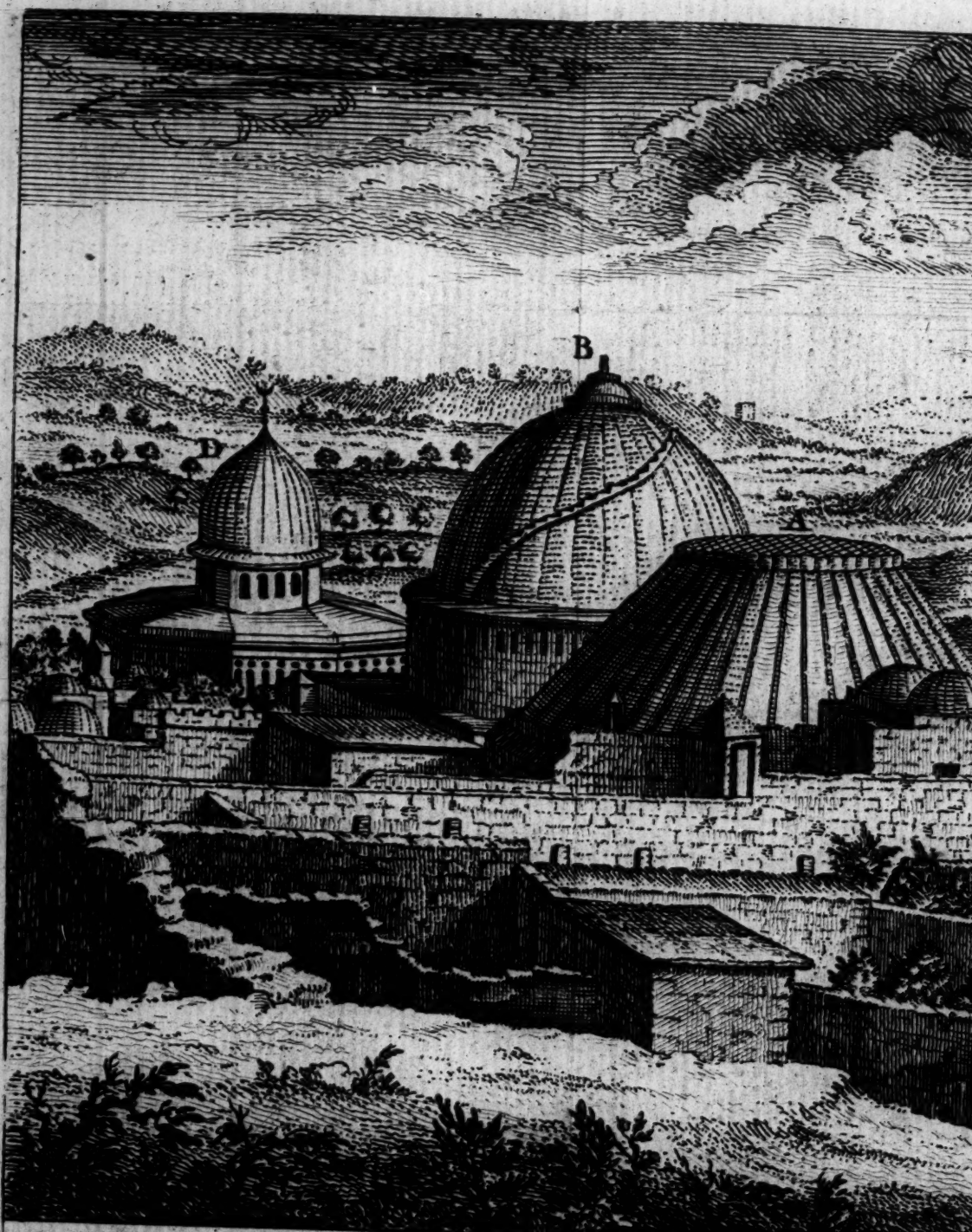
quilina or the *Dung-Gate*, *St. Stephen's*, *Herod's*, and that of *Damascus*; besides the *Golden Gate*, which is walled up, because of a Prophecy the *Turks* have amongst them, that by that Gate the *Christians* are to take *Jerusalem*. The private Buildings are very mean, and the Streets are narrow, crooked, and many of them full of Ruins; and indeed there is a great deal of waste Ground in the City, and the whole is but thinly inhabited, though it is scarce three Miles in Circumference.

THE present *Jerusalem* does not stand upon the same Ground that was taken up by the ancient City; for Mount *Calvary*, which is a small Eminence upon the greater Mount of *Moriah*, and formerly appropriated to the Execution of Malefactors, was shut out of the Walls as a polluted Place; whereas since our Saviour's suffering upon it, it has been so revered and resorted to by all Christians, that it has drawn the City round about it, and stands now near the Middle of *Jerusalem*; and, on the contrary, a great Part of the Hill of *Sion* is left without the Walls*. In short, the only Thing that renders *Jerusalem* considerable at present is the Resort of Pilgrims thither; and the accommodating them with Necessaries seems to be the principal Business of the Inhabitants. It is the Seat of a *Turkish* Sangiack, whose chief Care is to collect the Grand Signior's Tribute, to

* Dr. Shaw's Account of the Situation of *Jerusalem* agrees very well with this of our Author. "The Hills which stand round about *Jerusalem*, says the Doctor, make it appear to be situated as it were in an Amphitheatre, whose *Arena* inclineth to the Eastward. We have no where, that I know of, any distant View of it. That from the Mount of *Olives*, which is the best, and perhaps the farthest, is notwithstanding at so small a Distance, that when our Saviour was there, he might be said, almost in a literal Sense, to have wept over

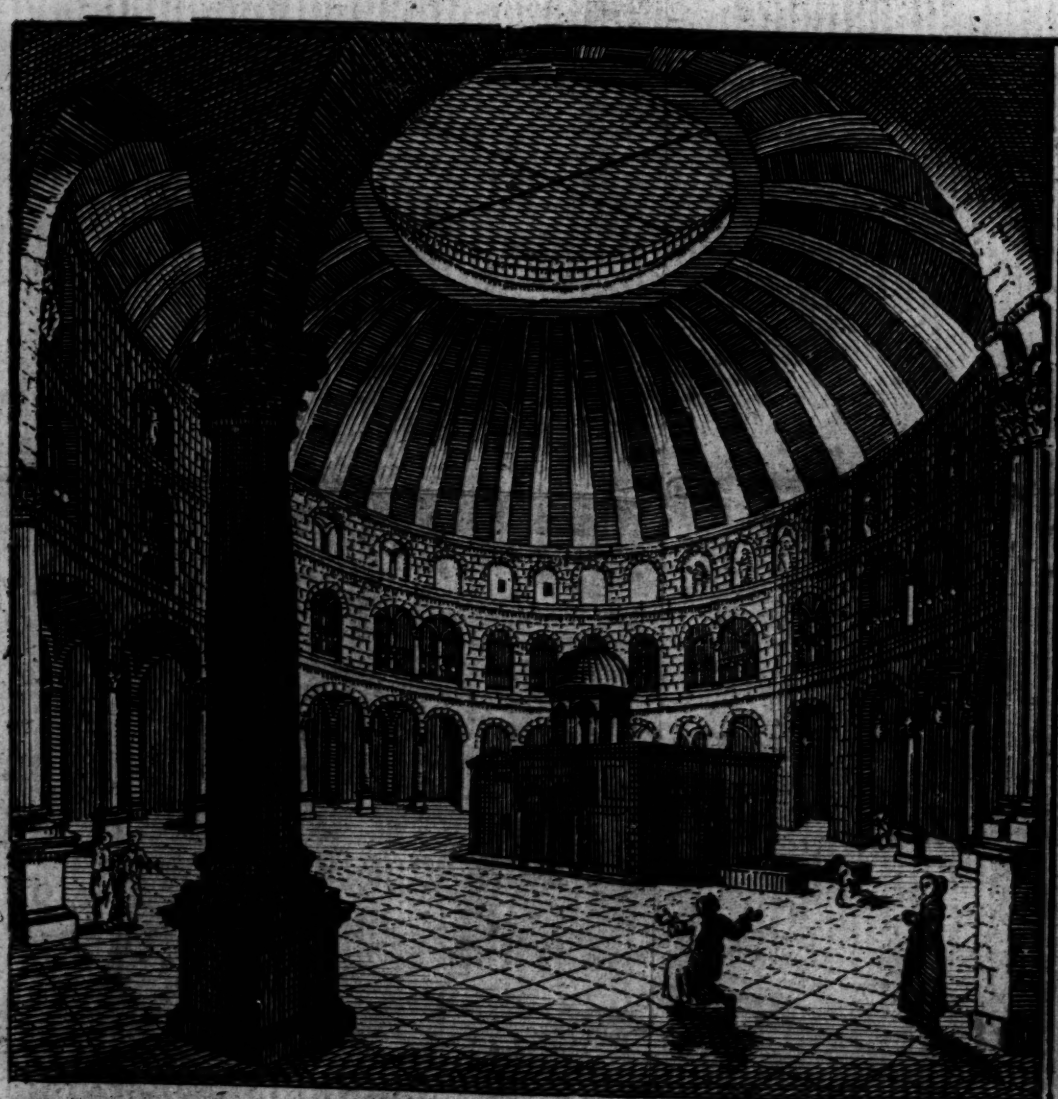
"it. There are very few Remains of the City, either as it was in our Saviour's Time, or as it was afterwards rebuilt by *Hadrian*; scarce one Stone being left upon another, which hath not been thrown down. Even the very Situation is altered: For Mount *Sion*, the most eminent Part of the old *Jerusalem*, is now excluded, and its Ditches fill'd up; whilst the Places adjoining to Mount *Calvary*, where *Christ* is said to have suffered without the Gate, are now almost in the Centre of the City." *Shaw's Travels*, p. 334.

see



A The flat Cupola of the Church of the Holy Sepulchre covered only at Top with a wide Iron Grate thro' which it receives its Light & exactly under it stands our Saviour's Sepulchre, B The Round Cupola of the Church

THE CHURCH
OF THE
HOLY SEPULCHRE
&c.



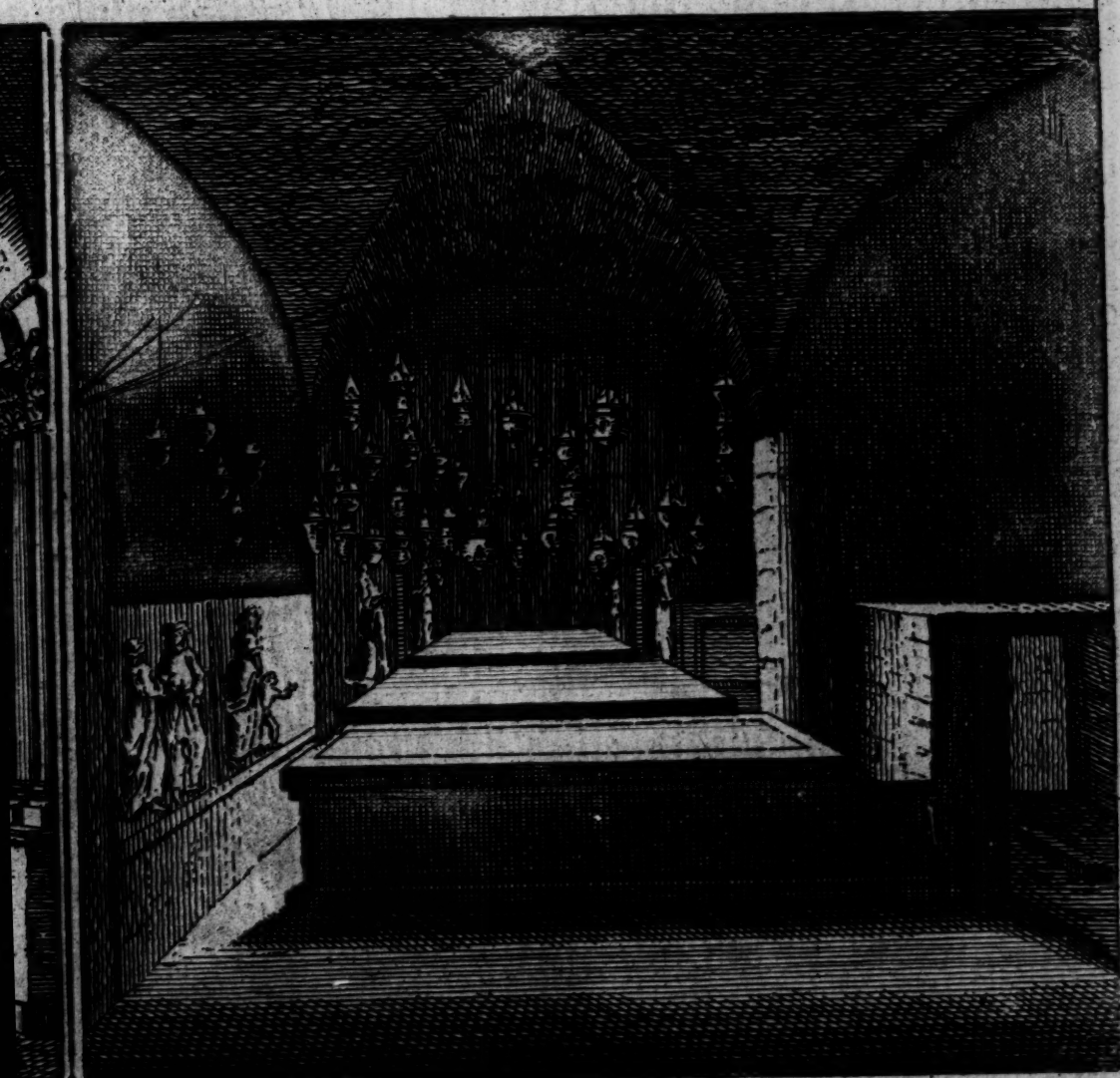
The Inside of the flat Cupola and the Appearance of the outside of the Holy Sepulchre.

*The Light
illuminates
from
and
of the*



**CHURCH
THE
SEPULCHRE
&c.**

*of the Holy Sepulchre. C. The Steeple of
the Holy Sepulchre.
D A Turkish Mosque called Solomon's
Temple, built on the same Ground,
where Solomon's Temple stood
E. The Church of the Presentation.*



*The Inside of y^e Holy Sepulchre and y^e Grave of our Saviour which is
illuminate with 44 Silver Lamps large and small as appears
from this nice Draught. These Lamps hang and burn night
and day, and were presented by the 44 Emperors and Kings
of France, Spain, Poland, Portugal &c.*

see good Orders observed, and to protect the Pilgrims, and the Fathers who reside here, from the Insults of the *Arabs*.

ON *Good-Friday*, in the *Latin Style*, the *French Consul* was obliged to go into the Church of the Holy Sepulchre, to attend the religious Solemnity of that Season; and we made no Scruple to accompany him, though it was not yet *Easter* according to our Computation. The Doors of the Church are guarded at these Times by *Turkish* Officers and Soldiers, who watch that none enter who have not paid an appointed Caphar, which is more or less according to the Country or Character of the Persons who want to be admitted. Whoever has once paid this Duty may go in and out *gratis* during the whole Feast at public Times, when it is usual for the Doors to be open; but if they would have them opened at any Time on purpose, the same Expence must be repeated.

BUT before we enter this sacred Fabrick, let us take a View of its Outside. The Church of the Holy Sepulchre, which Pilgrims chiefly visit, stands upon Mount *Calvary*, and is about a hundred Paces long, and sixty wide. To prepare this Hill for laying the Foundation of the Church, the Workmen were obliged to reduce it to a plain Area, which was done by cutting away several Parts of the Rock, and elevating others: But particular Care was taken, they tell you, that none of those Parts of the Hill should be diminished, or suffer any Alteration, which were more immediately concerned in our Saviour's Passion; and therefore that Part of *Calvary* where he is said to have been fastened to the Cross, and lifted up, is left entire, being about twelve Yards square. This Spot of Ground is considerably higher than the Floor of the Church, insomuch that there are one and twenty Stairs to go up to the Top of it; and the Holy Sepulchre itself, which at first was a Cave hewn in the Rock under-ground, may be now said to stand above-ground, the Rock all round it having been cut away. At the West End of the Church is a square Tower or Steeple, the Top of which appears somewhat broken and ruinous; but the Edifice in general is kept in good

Repair, and, considering what Part of the World we are in, may be deemed sumptuous and magnificent.

ALL the Pilgrims having entered the Church on *Good-Friday*, the Doors were lock'd in the Evening, and open'd no more till *Sunday* Morning; during which agreeable Confinement we had the Pleasure of seeing all the Ceremonies practis'd by the *Latins* at this Festival, and of visiting the several Holy Places in the Church, all which we had an Opportunity of surveying deliberately and without Interruption. By *holy Places* we are to understand such as are looked upon with more than ordinary Veneration, and are reckon'd peculiarly consecrated, by having some particular Actions done in them relating to the Sufferings, Death, Burial, and Resurrection of our Blessed Saviour. Of these there are above a Dozen within this Church, some of which are as follows: 1. The Place where *Christ* was derided by the Soldiers; 2. The Place where they divided his Garments; 3. The Prison where he was shut up whilst they digg'd a Hole to set the Foot of the Cross in, and prepared every thing for his Crucifixion; 4. The Spot where he was nailed to the Cross; 5. Where the Cross was erected; 6. Where the Soldier stood who pierced his Side with a Spear; 7. Where his Body was anointed in order for Burial; 8. Where he was laid in the Sepulchre; 9. Where the Angels appeared to the Women after his Resurrection; 10. The Place where he himself appeared to *Mary Magdalen*; and several others. All this is supposed to have been transacted within the narrow Limits of this Church, and the sacred Places are all distinguished and adorned with so many several Altars.

In the Galleries round the Church, and in some little Buildings on the Outside adjoining to it, are Apartments for the Reception of the Friars and Pilgrims; and in these Places almost every Christian Nation formerly maintain'd a small Society of Monks, the *Turks* assigning each of them their particular Quarter. There were *Latins*, *Greeks*, *Syrians*, *Armenians*, *Georgians*, *Maronites*, and several other Sects of Christians; but there are only three Sorts remaining at present, who constantly reside here, namely,

namely, *Latins*, *Greeks*, and *Armenians*; all the rest having forsaken their Apartments, not being able to bear the excessive Rents and Extortions imposed upon them by their *Mahometan* Landlords; and the *Armenians* are reduced to such a low Condition, and so much in Debt to the *Turks*, that it is probable they will soon be obliged to leave their Quarters.

BESIDES these distinct Apartments, each Fraternity has its respective Altars and Sanctuary for its own Use, from which all other Nations are excluded. But what has ever been the great Source of Contention between the several Sects of Christians in this Place, is the Command and Appropriation of the Holy Sepulchre, each claiming it as their Property, and being desirous of having it in their own Possession. The *Greeks* and *Latins* particularly have disputed the Privilege of saying Mass in this Chapel with so much Warmth, that they have come to Blows, and wounded each other at the very Entrance of the contested Sepulchre*: But to put an end to these scandalous and unchristian Quarrels, the *French* King interposed by a Letter to the Grand Vizir about the Year 1685; and in 1690 an Order was obtained for putting the Holy Sepulchre into the Hands of the *Latins*, who since that Time have had the sole Privilege of saying Mass in it, and solemnizing any public Office of Religion, though Christians of all Nations are permitted to go into it to perform their private Devotions.

THE constant Employment of the Monks belonging to the Church is to trim the Lamps, and to make devotional Visits and Processions to the several Altars and sa-

* " An Evidence of this Fury, says Mr. Maundrell, the Father-Guardian of the *Latin* Convent shew'd us in a great Scar upon his Arm, which he told us was the Mark of a Wound given him by a sturdy *Greek* Priest in one of these unholy Wars. Who can expect (continues he) ever to see those holy Places rescued from

" the Hands of Infidels? Or, if they should be recover'd, what deplorable Contests might be expected to follow about them? seeing even in their present State of Captivity they are made the Occasion of such unchristian Rage and Animosity." *Journey from Aleppo, &c.* p. 70, 71.

cred Places. Thus they spend many Years of their Life, and some of them, out of their abundant Zeal, continue here to their dying Day, entertained and transported with the pleasing Contemplations naturally excited by this holy Mansion. The *Latins* in particular, ten or twelve of whom constantly reside in the Church with their President, make every Day a solemn Procession with Tapers, Crucifixes, and such-like *Apparatus*, to the several Sanctuaries, singing at every one of them a *Latin Hymn*, suitable to their respective Subjects; but at *Easter*, the Time when Pilgrims usually resort to *Jerusalem*, their Duty is greater, and their Ceremonies more numerous, than at any other Season. As these *Latins* are more exact and regular in the Discharge of their Functions than the other Monks residing at *Jerusalem*, and our Conversation being chiefly amongst them, I shall only describe *their* Manner of celebrating this Festival, without taking notice of the Ceremonies practised by the other Christians on the same Occasion.

ON *Good-Friday* Night, called by the Friars *Nox tenebrosa*, or the *dark Night*, the Solemnity begins, which has something in it so extraordinary as to deserve a particular Description. In the Evening, as soon as it grew duskish, all the Monks and Pilgrims assembled in the Chapel of the *Apparition*, (a small Oratory, so call'd as being the supposed Place where *Christ* appeared to *Mary Magdalen* after his Resurrection) in order to walk round the Church in Procession. Previous to this, however, one of the *Latin* Fathers preach'd a Sermon, during which the Candles were all put out, to yield the more lively Representation of what we were then commemorating. Sermon being ended, which lasted about half an Hour, every one had a large lighted Taper put into his Hand, and all necessary Preparations were made for beginning the Procession. Among the Crucifixes there was one of a large Size, to which the Image of our Lord, as big as the Life, was fastened with great Nails, having a Crown of Thorns on its Head, and being smeared with Blood in such a Manner that it very well represented the tragical Spectacle of our Lord's Body hanging on the Cross.

Cross. This Figure was carried at the Head of the Procession, the Company following, and singing different Hymns at the appointed Places.

THE first Place they stopp'd at was a little Cell not far from the Door of the Chapel of the *Apparition*, wherein is kept the Pillar of *Flagellation*; and having sung a Hymn proper to the Cruelty here commemorated, another Friar gave us a Sermon in *Spanish* relating to the scourging of our Saviour. This Pillar, or rather the Piece of it here preserved, is near a Yard in Height, and is secured by an Iron Grate, so that nobody can touch it, though it may be viewed distinctly.

FROM hence we went, two and two, to the Chapel of the *Prison*, where they say our Lord was secured whilst Things were getting ready for his Crucifixion. This is a little dark Place, to which we descend by three Steps; and belongs to the *Greeks*, who keep a Lamp there continually burning. Here another Hymn was sung, and a third Friar preach'd in *Italian*.

OUR next Visit was to the Chapel of the *Division of Christ's Garments*, which belongs to the *Armenians*; and here a Hymn was also sung, but we had no Sermon.

HAVING done here, the Procession advanced to the Chapel of *Derision*, wherein is an Altar supported by two Pillars, and underneath it is a Piece of greyish Marble, on which they say the Soldiers placed our Saviour when they crowned him with Thorns, and mock'd him, saying, *Hail, King of the Jews*; from which Mockery the Chapel takes its Name. Here we had another Hymn, and a fourth Sermon.

FROM this Place they went up to *Calvary* by the Stairs already mentioned, leaving their Shoes at the Bottom; and being come to the Altar where our Lord is supposed to have been nailed to the Cross, they laid down the great Crucifix on the Floor, and seem'd busied in nailing the Body to the Cross; and, after the Hymn, another Friar preach'd a Sermon upon the Crucifixion. This Chapel is covered all over with Mosaick Work; and in the Middle of the Pavement there are some Marble

Stones of several Colours, designed to shew the very Place where our Lord's Blood fell when his Hands and Feet were pierced. It belongs to the *Latins*, and has two Altars, before which are sixteen Lamps, and a Candlestick with twelve Branches.

FROM hence they removed into an adjoining Chapel, separated from the former only by a Curtain, at the East End of which is the very Place where our Saviour suffered. Here the Rock rises half a Yard higher than the Floor, in Form of an Altar, ten Feet long, and six or seven broad; and is cover'd with white Marble. In the Middle of this Altar is a round Hole, about seven Inches in Diameter, cut two Feet deep in the natural Rock, which is said to be the very same individual one, wherein the Foot of our Lord's Cross was fixed. It is now plated with Silver, and the Pilgrims thrust their Arms into it, kiss and prostrate themselves upon it, and apply their Beads and Crucifixes to it, whereby they acquire, as is apprehended, an uncommon Sanctity. On the right Side of the Place where our Saviour's Cross stood, is that of the penitent Thief that was crucified with him, and on the left Hand that of the wicked Thief, which are represented by two Crosses fix'd on little Marble Pedestals. Between the Place of our Lord's Cross, and that of the impenitent Thief, is a remarkable Cleft in the Rock, which in all Probability was made, as it is said to have been, by the Earthquake that happen'd when the Son of God suffer'd *. That this is a natural and genuine Breach, and not counterfeited by Art, every one who sees it must needs be convinced; for the Sides of it answer exactly to each other, even where they are inaccessible to the Tools of a Workman.

BUT to proceed to our Devotion: In the Hole above-mentioned they placed the great Crucifix with the bloody Image upon it, and, leaving it in that erect Posture, they sung a Hymn; after which, the Guardian of the Convent entertained us with a Passion Sermon. When this was ended, two Friars, personating *Joseph*

* *Matt.* xxvii. 51, 54.

of *Arimashea* and *Nicodemus*, approached the Cross with great Solemnity, and all imaginable Concern in their Looks; and, drawing the Nails, they took down the bloody Image, which was so contrived, that the Limbs were flexible, as if it had been a real Body; and it is no small Surprize to Strangers, to see the two Fathers bend down the Arms, which were extended upon the Cross, and dispose them in such a Manner as is usual in laying out a Corpse.

THE Body being received in a large Winding-sheet was carried down from *Calvary*, the whole Company attending it to the *Stone of Unction*, which is taken to be the very Place where our Lord's Body was anointed and prepared with Myrrh and Aloes for the Burial*. It is about seven Feet long, and two Feet broad, adorned all round with a chequer'd Border of little white and red Marble Stones; and, to prevent its being trod upon, it is inclosed with Iron Rails. Here they laid down the imaginary Corpse, and having thrown Perfumes and Spices upon it, they wrapp'd it in the Winding-sheet, singing a Hymn suitable to the Occasion; after which one of the Fathers preach'd a Funeral Sermon. The Obsequies being thus finish'd, the feigned Body was deposited in the Sepulchre, and the Door was shut; and the whole Company, being pretty well tired with this long Ceremony, laid down to Rest; for which Purpose we had taken care to bring Pillows and Carpets along with us, and so slept very comfortably in a Gallery belonging to the *Latin* Fathers.

THE next Morning nothing pass'd worth mentioning, which gave us an Opportunity of viewing several Things about this Church not yet described. Not far from the *Stone of Unction*, towards the East, there is a little Chapel; and near the Entrance on the Right Hand stands the Sepulchre of *Godfrey of Bouillon*, which has a ridged Roof over it, supported by four Stone Pillars; and on the Marble is engraved the following Epitaph in *Gothic* Characters:

* *John* xix. 39.

Hic jacet inclitus Godefridus de Buglion, qui totam istam terram acquisivit Cultui Christiano. Cujus anima requiescat in pace. Amen.

That is,

Here lies the renown'd Godfrey of Bouillon, who established the Worship of Christ all over this Land. May his Soul rest in Peace. Amen.

On the Left Hand is the Tomb of his Brother Baldwin, of much the same Form, and bearing the following Inscription :

*Rex Balderwinus, Judas alter Machabæus,
Spes patriæ, vigor ecclesiæ, virtus utriusque;
Quem formidabant, cui dona tributa ferebant,
Cedar, & Ægypti Dan, ac homicida Damascus;
Proh dolor! in modico clauditur hoc tumulo.*

In English to this Effect :

Like Judas* zealous for his Countries Laws,
Baldwin, great Champion in the Christian Cause;
Whom Cedar†, Egypt, and Damascus' Land,
Dreaded, and serv'd with tributary Hand,
Pale Death (the best, the mightiest Monarch's Doom,)
Has here laid humble in a scanty Tomb.

THESE were the two first Christian Kings of Jerusalem; and as we go out of this Chapel, we see four fine Marble Monuments on the right Hand against the Wall, where the Children of Baldwin are interred; but the Inscriptions upon them are not legible.

TOWARDS the East End of the Church, between the Chapel of the Division of Christ's Garments and that

* This is meant of Judas Maccabæus, one of the Sons of Mattathias, who was made General of the Jews after his Father, and gain'd many signal Victories, but was at last slain in Battle, being basely deserted by great Part of

his Army. See his History in the first Book of the Maccabees.

† Part of Arabia, so called from Kedar, (Gen. xxv. 13.) and his Children the Cedreni, Descendants from Ishmael, who inhabited Arabia Petrea.

of the *Derision*, there is a Door, from whence we descend by thirty Stone Steps to the Chapel of *St. Helena*, which is spacious, and has a Dome over it, supported by four great Pillars of white Marble. These Pillars, being always kept moist, and sometimes Drops falling from them by the Dampness of the Place, the more superstitious Christians hereabout pretend that they weep for the Death and Sufferings of our Saviour. In this Chapel are two Altars, one of which is very large, all of Marble, and has eighteen Lamps burning before it; and on the right Hand, near this great Altar, is a Marble Chair, of an antique Form, wherein the pious Empress is said to have sat, while they were searching for our Lord's Cross below.

FROM hence we descend, by eleven Steps cut in the Rock of Mount *Calvary*, into the Chapel of the *Invention of the Cross*, an obscure Vault, where they say our Saviour's Cross was first discovered. This Place, they tell us, was formerly a Ditch at the Foot of *Calvary*, call'd by the Prophet *Jeremiah* the *Valley of dead Bodies**; and that here the *Jews* threw the Cross on which the Son of God suffer'd, and cover'd it with Filth and Rubbish. Here it lay buried till the time of *Helena* the Mother of *Constantine*, who having had the Place pointed out to her by a certain *Jew*, caused Workmen to dig to a great Depth, who at last found three Crosses; but being at a loss how to distinguish the Cross of *Christ* from those of the two Malefactors, it is said the Doubt was removed by a Miracle; for a sick Woman, having touch'd both the Crosses of the Criminals without receiving the least Benefit, was immediately cured of her Disease by touching the real Cross of our Saviour. The *Jew*, who had been the Instrument of this Discovery, and was an Eye-witness of the Miracle, became a Convert to Christianity, and was afterwards Bishop of *Jerusalem*, his Name being changed from *Judas* to *Quiriacus*. We are told he suffered Martyrdom in the Reign of *Julian* the Apostate, and was canonized after his Death; but how much Truth

* *Jerem.* xxxi. 40.

there is in all this fine Story, I leave to the Judgment of the Reader. This is certain, that the third of *May*, the Day on which the *Invention of the Cross* is supposed to have happen'd, is an ancient Festival, and still continues to be observ'd by the Church of *Rome* in Memory of that Discovery.

THE Choir of this Church is pretty much like those of our Cathedrals. At the West End it opens towards the Door of the holy Sepulchre, and to the East it terminates in a Semicircle, in which Part stands their high Altar, richly gilt, and hung round with the Pictures of several Saints, painted full-faced after the manner of the *Greeks*, to whom the Choir belongs. This is separated from the rest of the Church by a Wall, and has only three Doors, one over-against that of the Sepulchre, and one on each Side towards the High Altar. It is surrounded with large Pillars, which support a Dome of Free-stone over it, close at Top, and rough-cast on the Outside. Towards the West End of the Choir, at an equal Distance from each Side of it, is a little Hole in the Pavement, which the Eastern Christians call the *Navel* or Middle of the World, and really believe it to be so, grounding their Opinion on a wrong Interpretation of an Expression in Scripture, of *God's working Salvation in the midst of the Earth*.*

THE Nave or Body of the Church of the Holy Sepulchre is round, and has two circular Galleries one above another, supported by large square Pillars, formerly faced with white Marble; but many of them have been robb'd of that Ornament. Between the Top of the upper Range of Pillars and the Extremity of the upright Wall, are several Mosaic Pictures in concave Niches, representing divers Prophets, Apostles, and Saints; and amongst them, on the South Side of the Temple, is the Effigies of the Emperor *Constantine*, and opposite to it that of his Mother *Helena*, the Foundress of this venerable Fabrick. This Part of the Church is covered with another Dome, sustained with Rafter of Cedar, having an

* *Psalms* lxxiv. 12.

Opening at Top, like that of the *Pantheon* at *Rome*, through which it receives all the Light it has, and which is full as much as is necessary. Exactly underneath this Opening is the holy Sepulchre; which, though once under-ground, as before observed, is now hewn into the Form of a Chapel, and stands considerably above the Pavement of the Church. Before we enter this sacred Place, we pass over a little Elevation, raised about a Foot higher than the Floor, on each Side of which there is a Seat or Bank of white Marble. From hence we pass into the *Chapel of the Angel*, because there they say the Angel sat upon the Stone, and told the Woman that our Lord was risen*; but this Stone, which was long preserved here, was conveyed some Years ago, it seems, to the Chapel of *St. Saviour* belonging to the *Armenians*. Out of this Place we creep into the Chapel of the holy Sepulchre, the Door of which is three Feet high and two Feet wide; and the whole Grotto, if I may so call it, is about eight Feet square, and as much in Height, all cut out of the solid Rock, but lined for the most part with white Marble. On the Right Hand as we enter, which all do barefooted out of Regard to the Sanctity of the Place, is the Tomb where our Lord was laid. It is also faced with Marble, and raised in form of an Altar almost three Feet from the Floor, extending the whole Length and half the Breadth of this little Chapel; so that there is not Room for more than three Persons to kneel there without being very much crowded. There are three Holes cut through the Roof of this Place, to give Vent to the Smoke of the Lamps that are kept continually burning; and just over these Holes is erected a small Cupola covered with Lead, supported by six double *Corinthian* Columns, which look like Porphyry. When it rains, the Water falls through the Opening in the Dome of the Church upon this Cupola, from whence Provision has been made to carry it off. The Chapel is surrounded on the Outside by ten beautiful Pillars of white Marble, adjoining to the Wall, and sustaining a Cornice.

* *Matt.* xxvii. 1—6.

The Lamps that are always burning within make the Place immoderate hot; however, the *Latin* Priests endure it so as to say Mass at the Altar, which, as I observed before, is at present their peculiar Privilege.

IN the Afternoon the Congregation assembled in the Area before the holy Sepulchre, where the Friars spent several Hours in singing the *Lamentations* of *Jeremiah* and afterwards made the usual Procession round the Church, with which the Ceremony of this Day was concluded.

THE holy Sepulchre was set open very early on *Easter-Sunday*, and the Fathers put on a Face of Joy, as if it had been the very Time of our Lord's Resurrection. Mass was celebrated in the Morning just before the Sepulchre, where the Father-Guardian had a Throne erected, and being cloathed in episcopal Robes, with a Mitre on his Head, he gave the Host to all Christians that were disposed to receive it, several *Turks* standing by as Spectators. This being over, a pretty large Company, of which we made a Part, went out of the Church, and dined at the *Latin* Convent.

AFTER this Refreshment, we spent the Remainder of the Day in viewing some of the remarkable Places within the City, accompanied by one of the *Latin* Fathers. We were conducted to see the Palace of *Pilate*, or rather the Place where it stood, for its Room is now taken up by an ordinary Dwelling-house. It is not far from *St. Stephen's* Gate, which is on the East Side of the City; and from the Terrace of this House we have a distinct View of the Area where anciently stood the famous Temple of *Solomon*. Indeed the only good Sight we can get of it is from hence; for the *Turks* having inclosed it, and built a Mosque there, a Christian is not permitted to go within its Borders, without forfeiting his Life, unless he has a Mind to save it by renouncing his Religion. To level such a spacious Area as it appears to be, upon such a strong rocky Mountain, must have cost incredible Labour, but perhaps no Place in the World is fitter for an august Building. It lies on the Top of Mount *Moriah*, over-against the Mount of *Olives*, the two Mounts being

being separated by the Valley of *Jehoshaphat*. The *Turkish* Mosque that is built in the Middle of it is of an octagonal Figure, supposed to stand upon the same Ground that was formerly taken up by the *Holy of Holies*; and, though it is neither a large nor elegant Structure, it makes a grand Appearance merely by the Advantage of its Situation. On the South Side of the Area is another Mosque, formerly the Church of the *Purification of the Blessed Virgin*.

FROM this pretended Palace of *Pilate*, which is now the Residence of the *Sangiack*, begins what the Christians call the *dolorous Way*, that is, the Way that our Lord was led from hence to Mount *Calvary*, the Place of his Crucifixion, which is about a Mile distant. As we come out of the House there is a Descent, where was anciently what they call the *Scala Sancta*, or *Holy Stairs*, which they say were carried to *Rome* by *Constantine* or his Mother *Helena*. They obtained the Name from our Saviour's having gone up and down them several Times, and particularly when he was conducted to the Place of his Passion. Not far from hence we passed under an old Arch that crosses the Street, on the East Side of which there are two Windows, separated only by a little Marble Pillar, where *Pilate* is said to have presented *Christ* to the People, saying, *Behold the Man*. About a hundred Paces farther we are shewn the Ruins of a Church, built on the Place where they tell you the Blessed Virgin fell into a Swoon, when she saw our Lord bearing his Cross and used despitely. Fifty or sixty Yards from hence is the Place where they met with *Simon the Cyrenian*, and compelled him to bear our Saviour's Cross, after he had fallen down several Times under the heavy Burden. Turning a little on the left Hand, we are shewn the Place where our Saviour said to the Woman, *Weep not for me, but for yourselves and for your Children*; and over-against it, they say, stood the House of the rich Glutton. Soon after this we came to the House of *Veronica*, who, seeing our Saviour's Face smeared with Sweat and Blood, made way through the Crowd, and wiped it with a white Handkerchief, on which our Lord, in testimony of his Thank-

fulness

fulness for that charitable Office, left the Resemblance of his Face miraculously stamped; which they say is still shewn at St. Peter's in *Rome* on certain Festivals. At some Distance from this House we passed by the *Gate of Judgment*, through which Malefactors were anciently led to the Place of Execution, and which stood in the Western Wall of old *Jerusalem*, but is now considerably within the City. From hence we ascend the East Side of Mount *Calvary*, which needs no farther Description.

ON *Easter-Monday*, the *Moslem*, or Governor of the City, set out with a Body of four hundred Horse and Foot, according to annual Custom, to convoy the Pilgrims towards the River *Jordan*; for in this Part of the *Holy Land* the *Arabs* are so powerful and insolent, that there is no travelling without such a Guard. For this Protection each *Frank* Pilgrim pays twelve Dollars, except the Ecclesiasticks, who pay but six; and finding ourselves obliged to pay this Sum, whether we took the Journey or staid in the City, we resolved to make a Part of the Company. We were in all about two thousand five hundred Pilgrims, of every Age, Sex, and Nation; some on Asses, some on Mules, and others on Horseback. Going out at St. Stephen's Gate, and having crossed the Valley of *Jebosaphat* and Part of Mount *Olivet*, we came in half an Hour to *Bethany*, which is at present but a small Village. As soon as we enter it, we see an old Ruin, which they call *Lazarus's Castle*, supposed to have been his Dwelling-House; and at the Bottom of a little Descent they shew his Sepulchre, wherein he laid when our Saviour raised him from the Dead. This Place is held in great Veneration by the *Turks*, who use it as an Oratory, and demand a small Caphar of the Christians for being admitted to see it. Not far from hence we passed by the supposed Habitation of *Mary Magdalen*; and then, descending a steep Hill, we came to a Well called the *Fountain of the Apostles*, because here, according to Tradition, they used to drink and refresh themselves in their Passage between *Jerusalem* and *Jericho*.

FROM

FROM hence we travelled through an intricate Way among Hills and Valleys of a very barren Aspect, but discovering however sufficient Signs of the Industry of the ancient Husbandmen. After some Hours riding we came to a mountainous Defart, in which, it is said, our Saviour was tempted by the Devil. Looking down into a deep Valley, we spied the Ruins of some small Cells and Cottages, formerly inhabited by Hermits, who indeed could not have chosen a more comfortless and desolate Place, or more fit for the Purposes of Penance and Mortification. But to make us some Amends, the Tops of these abandoned Hills afforded us a delightful Prospect of the Mountains of *Arabia*, the *Dead Sea*, and the Plain of *Jericho*; into which last we descended after about six Hours March from *Jerusalem*.

TURNING up the Plain on the Left Hand, and keeping that Course for near an Hour, we came to the Foot of an exceeding high Mountain called *Quarantania*, whither, they tell us, the Devil took our Blessed Lord when he shewed him the Kingdoms and Glories of the World*. The Ascent is not only difficult but dangerous; and yet there is a Chapel on the Top of it, and another about half way up; besides several Caves or Holes in the Side of the Mountain, formerly the Residence of Hermits, and still resorted to by some Zealots, who keep their *Lent* there, in Imitation of the forty Days fasting of our Saviour. Abundance of *Arabs* likewise shelter themselves in these Caves, who have Fire-Arms, and generally oppose the passage of the Pilgrims up the Mountain, unless they purchase Leave by paying their exorbitant Demands.

LEAVING this Mountain, and having pass'd by the Ruins of an Aqueduct and a Convent, we came to the Fountain of *Elisba*, so call'd on account of its being miraculously purged of its brackish Taste by that Prophet†. Its Waters are received in a large Bason, from whence they issue, and, dividing themselves into several Streams, are dispersed over the Plain from thence to *Jericho*, and

* *Matt.* iv. 8.† *2 Kings* ii. 19.

render it extremely fertile. A Mile distant from hence stands *Jericho*, once a famous City, but now a mean Village inhabited by *Arabs*, consisting of thirty or forty Houses; near which the Governor of *Jerusalem*, with his Forces and the whole Company of Pilgrims, pitched their Tents. Not far from our Camp, they shewed us an old square Stone-Building, which they told us was the House of *Zaccheus*.

JERICHO was a wealthy City, in the Tribe of *Benjamin*, the first which *Joshua* took from the *Canaanites*, the Walls of it falling down on the Shouts of the *Israelites*, the Sound of seven Ram's-horns, and the Circumvection of the Ark of the Covenant; and no Soul in it was spared, except the Harlot *Rahab* and her Family, who had been instrumental in saving the Spies that had been sent by *Joshua* into the City; which was now burnt to the Ground, and a Curse pronounced against the Man that should rebuild it*. In the Days of *Ahab*, however, above five hundred and fifty Years after, it was rebuilt by *Hiel* the *Bethelite*, who had the Curse inflicted upon him according to *Joshua's* Prediction†. But we must not understand this in the strictest Sense, as if there had been no such City as *Jericho* from *Joshua* to *Hiel*; for in *Eglon's* Time we read of the City of *Palm Trees*‡, which is the same; and of *Jericho* in *David's* Days, who ordered his Ambassadors to stay there till their Beards were grown again, which had been cut off by *Hanun* King of *Ammon*||. We may suppose, however, that it was inconsiderable till its Restoration by *Hiel*, after which it grew famous on many Accounts, and was ennobled by the *Schools of the Prophets*. In the Time of the second Temple this City yielded to none in all *Judea*, except *Jerusalem*; for it had a royal Palace in it, where *Herod* the Great ended his Days; an *Hippodromus*, where the *Jerwish* Nobility were shut up, on purpose to be slain after his Death; and an Amphitheatre, where his Will was publickly opened and read; with

* See *Joshua*, ch. vi. through- with *Joshua* vi. 26.
out. † *Judges* iii. 13.

† Compare 1 *Kings* xvi. 34. || 2 *Sam.* x. 4, 5.

other stately Buildings ; but at present we find scarce any Tokens of its ancient Grandeur.

WE decamped very early on *Tuesday* Morning, and proceeded directly to the River *Jordan*. The Plain through which we passed was for the most part barren, producing nothing but a Kind of Samphire, and such-like marine Plants. In several Places of the Road, where the Water had settled, we observed the Surface of the Ground to be whitish; and upon a strict Examination found it to be a thin Crust of Salt, with which Mineral we concluded that the whole Valley is plentifully impregnated, especially as these saline Efflorescences were at some Leagues Distance from the *Dead Sea*.

WITHIN a Quarter of a Mile of the *Jordan* we saw the Ruins of a Church and Convent dedicated to St. *John*, in memory of his baptizing our Saviour; being founded as near as possible to the Place where it is conjectured the Baptist had the Honour of performing that sacred Office. On the farther Side of the Convent there runs a small Descent, supposed to be the first or outermost Bank of the *Jordan*, to which the River formerly overflowed at certain Seasons of the Year, particularly in the Month of *March*, and in the Time of Harvest. But perhaps these Inundations are quite ceased, or are not so frequent as anciently, since we discovered no Signs of any such thing when we were there, which was the Beginning of *April*.

AFTER this little Descent, we walk upon a Level for about a Furlong, before we arrive at the present Bank of the River, which is so covered with Tamarisks, Willows, and other Trees and Bushes, that it requires some Pains to make way through them, and come at a Sight of the Water. The Wood on the opposite Side of the River seemed to be thicker than that on ours; and both of them are said to be a Covert, as they were formerly, for Lions and other Beasts of Prey*; but we neither saw nor heard any of those terrible Creatures.

* These Beasts being driven flowings of the River, as Mr. Maundrell observes, gave occa-
THE 5

THE Friars having performed their Service prescribed for this Place, consisting of Hymns, Prayers, and some particular Ceremonies, many of the Company stripped and bathed themselves in the River, whilst others cut down Branches of the Trees that grew on the Banks, some cut their Names in the Bark, some washed their Linen in the River, some filled Bottles with its Water, and in short every one did something or other to preserve the Memory of his having visited the celebrated Stream. For my part I contented myself with a View of the River, without going into it, for it is very deep, and so rapid that there is no swimming against it, besides that the Water is thick and turbid, the natural Consequence of its Rapidity. As to the Breadth of the *Jordan*, it fell short of our Expectations, not being above twenty-five Yards over, (though so near its Influx into the *Dead Sea*) according to the nicest Computation we could make.

THE *Jordan* is not only rendered famous by the frequent Notice that is taken of it in the Holy Scriptures, by the Miracles of which it has been the Scene, and especially by the Baptism of our Blessed Saviour; but is in all Respects by far the most considerable Stream of this Country, being sometimes called *the River* by way of Eminence. The true Source or Head of the *Jordan* is now agreed to be the little Lake called *Phiala*, near the Mountains of *Anti-Libanus*. *Josephus* indeed makes mention of a *lesser Jordan*, whose Fountain he places about *Panion*, while he derives the other, or *greater Jordan*, from Mount *Libanus*. However, he is not to be understood here as meaning two distinct Rivers, but as dividing the same into two Parts, which he denominates differently, and perhaps improperly, according to their Distance from the original Spring. To have a just Idea of the Course of this River, we must attend to the same Historian, who tells us, that, taking its Rise from *Phiala*, it runs under-ground for the Space of a hundred and twenty Furlongs, or fifteen Miles; and, breaking forth at *Panion*, it makes its Way through the *Samachon* to that Allusion, *Jer. xlix. like a Lion from the Swelling of* 19. and 1. 44. *He shall come up Jordan.*

nite Lake, from whence proceeding about fifteen Miles farther, it flows through the *Sea of Tiberias*, and then holds its Course through a vast and horrid Defart, till it loses itself in the *Dead Sea*, or *Lacus Asphaltites*; thus extending itself, including the last-mentioned Sea or Lake, from the Northern to the Southern Boundary of the *Land of Promise*.

AFTER the Pilgrims had all performed what they were led to by Curiosity or Devotion, we were summoned by the *Mosolem* from the Banks of the *Jordan* into the Middle of the Plain, where he halted; and, having placed himself under his Tent, he caused the whole Company to pass before him, one by one, that he might take an exact Account of us, and lose nothing of his Caphar. Our Turn being pretty soon over, several of us had a great Desire to go and view the *Dead Sea*, whilst the rest of the Pilgrims were mustered, which we perceived would take up as much Time as would be necessary for our Purpose. But as this Excursion could not be attempted without the Leave of the *Mosolem*, we sent to desire his Permission and a Guard to attend us; both which he granted, tho' not without some Difficulty, and we immediately prosecuted our Design.

WHEN we came within two Miles of the Sea, we found the Ground very uneven, being full of little Hills and Cavities; but we were at a Loss to account for the Manner of their Formation, unless they have been occasioned by sulphureous Eruptions*. Upon the Shore of the Sea

* This seems to be the Opinion of Dr. Shaw, from whom I shall transcribe the whole Passage relating to this Piece of Natural History. "I was informed, says he, that the *Bitumen*, for which this Lake [*Asphaltites*, or the *Dead Sea*] hath been always remarkable, is raised, at certain Times, from the Bottom in large Hemispheres; which, as soon as they touch the Surface, and so are acted upon by the external Air, burst at once, with a great Smoke and Noise,

"like the *Pulvis fulminans* of the Chymists, and disperse themselves round about in a thousand Pieces. But this happens only near the Shore; for in greater Depths the Eruptions are supposed to discover themselves only in such Columns of Smoke, as are now and then observed to arise from the Lake. And perhaps to such Eruptions as these we may attribute that Variety of Pits and Hollows which are found in the Neighbourhood of this Lake, and

or

or Lake we found abundance of small black Pebbles, which are soon set on fire by being held in the Flame of a Candle, and yield a Smoak intolerably stinking and offensive; but they have this remarkable Property, that they only lose of their Weight by burning, their Bulk suffering no Diminution. These Stones are capable of being polished to as great a Lustre as black Marble, and are said to be found plentifully, and of a considerable Size, in the neighbouring Mountains.

THE Water of the *Dead Sea* is very clear, but is extremely salt, and withal bitter and nauseous; so that I do not at all wonder at the prevailing Tradition, that no Fish, or other Animals, can live in it; though the Truth of this has been called in question, on account of some Shells, like those of Oysters, having been discovered upon the Shore. The Saltness of this Water likewise makes it very strong, from whence it has been falsely reported, that it buoys Men up to the Top when they wade into it as high as their Navels; but it is undoubtedly true, that a Person may swim in it with a great deal of Ease, his Body being supported by the Strength of the Salt in an extraordinary Manner. As to the other Tradition, that Birds attempting to fly over this Sea drop down dead, being killed by its noxious Vapours, we had ocular Demonstration of its Falsity. The Bitumen, which is gathered hereabouts, is exactly like Pitch, and hardly to be distinguished from it, but that it smells and tastes like Sulphur.

THIS Lake *Asphaltites*, called also the *Dead Sea* and the *Salt Sea*, is supposed to have been formed by the Submer-

“ compared very justly by Mr.
 “ Maundrell to those Places in
 “ England where there have been
 “ formerly Lime-Kilns. The Bi-
 “ tumen, in all Probability, is ac-
 “ companied from the Bottom
 “ with Sulphur, insomuch as
 “ both of them are found pro-
 “ miscuously upon the Wash of
 “ the Shore. The latter is exact-
 “ ly the same with common na-

“ tive Sulphur; the former is
 “ friable, heavier than Water,
 “ yielding, upon Friction or being
 “ set on fire, a fetid Smell. Nei-
 “ ther doth it appear to be, as
 “ Dioscorides described his *As-*
 “ *phaltus*, of a purplish Colour,
 “ but is as black as Jet, and ex-
 “ actly of the same shining Ap-
 “ pearance.” *Shaw's Travels*,
 P. 374, 375.

sion of the Vale of *Siddim*, where once, as is generally concluded, stood the five Cities of *Sodom*, *Gomorrhah*, *Adma*, *Zeboiim*, and *Bela**. On this account it has been represented as a prodigious and everlasting Monument of the just Judgment of God, to deter Mankind from committing those Sins which brought upon *Sodom*, *Gomorrhah*, and other Cities, the Number whereof is uncertain, such a terrible and total Destruction. How this fine Valley was turned into a lifeless disagreeable Lake, we may form some Notion to ourselves, by considering, that the Soil of it was much of the same Nature with that about the City of *Babylon*, abounding with Bitumen and other combustible Substances; and that *it was well watered every where before the Lord destroyed Sodom and Gomorrhah, even as the Garden of the Lord, like the Land of Egypt*†. Now it is reasonable to suppose, that the Thunder and Lightning, which were undoubtedly concerned in the Overthrow of *Sodom* and *Gomorrhah*, falling in great Abundance upon some Pits of Bitumen, the Veins of that combustible Matter took fire immediately; and as the Fire penetrated into the lowermost Bowels of that bituminous Country, these wicked Cities were subverted, by a dreadful Earthquake, which was followed by a subsiding of the Ground; and that, as soon as the Earth was sunk, it would unavoidably fall out, that the Waters, running to this Place in so great Abundance, and mixing with the vast Quantity of Bitumen, would form a Lake of what was a Valley before, and a Lake of such Qualities as it is at present known to possess.

WHICH way soever we account for this wonderful Change, the Origin of the *Dead Sea* has been generally dated from the Destruction of the Cities in the Vale of *Siddim*. But though it appears a Sort of Rashness to call in question what has been so universally advanced and received among Christians, yet all this has been lately contradicted, not to say confuted, by the ingenious *Reland*; whose Arguments are chiefly founded on Scripture itself, though he finds no mean Authorities elsewhere to support

* *Gen.* xiv. 2. 8.

† *Gen.* xiii. 10.

him in his Opinion. To enter into a Discussion of this Point, would be too tedious, and inconsistent with our Design; I shall therefore leave it to be examined by those who have more Learning and Leisure, and who may think it of sufficient Importance to deserve their Attention. Let me add, however, that none of our Company, who carefully surveyed the Surface of this Lake as far as Sight could reach, discovered any Remains of those Cities which were made such dreadful Examples of the divine Vengeance: But to infer from hence, that there are no such Ruins under Water, or that the Cities in question never stood upon the Ground that is now covered by the Lake, would argue the greatest Weakness imaginable.

It is mentioned by *Josephus* as a wonderful Circumstance, that the *Dead Sea* changes its Colour three times a Day; which some Travellers have pretended to confirm: But this Variety, if there be any Truth in the Report, is unquestionably owing to natural Causes, and may be accounted for, with the Help of a little Opticks, by considering the Nature of its Situation, and the Soil of the adjacent Country. As for the *Apples of Sodom*, or *infernal Apples*, mentioned both by *Josephus* and *Tacitus* as growing on the Borders of this Lake, described to be extremely fair and beautiful without, but all Soot and Ashes within; for my part, I saw no Trees near the Lake, on which such Fruit might be expected to grow, and am apt to believe these Apples had never any Existence in Nature, but where the Produce of some superstitious or poetical Imagination.

LEST the Reader should think that I detain him too long upon the Shore of this melancholy Lake, I shall only add, that it is almost fourscore Miles in Length, and eighteen or twenty in Breadth. To the South our Prospect was unbounded, but on the East and West the Lake is inclosed by exceeding high Mountains. On the North it has the Plain of *Jericho*, on which Side it receives the Waters of the *Jordan*; and though these of themselves are very considerable, besides several other Streams that fall into it from the Mountains, they occasion no sensible Increase

Increase of the Lake, notwithstanding it has no visible Outlet, nor any known way of discharging the continual Supplies that are poured into it, unless by Evaporation; and this single Means perhaps will be found sufficient for that Purpose, without having Recourse to absurd or improbable Conjectures*.

RETURNING from the *Dead Sea*, we came in an Hour's Time to an old *Greek* Convent, reduced almost to an Heap of Ruins; but Part of the Church is still remaining, with several Pieces of Painting that have received very little Injury, particularly one over the Altar, which is a Representation of our Lord's Supper. In less than two Hours more we rejoined our Company, who were encamped upon the same Ground we had possessed the

* Let us see Dr. *Shaw's* Sentiments on this Head. "The *Jordan*, says the Doctor, is by far the most considerable River, except the *Nile*, that I have seen either in the *Levant* or *Barbary*: However, I could not compute it to be more than thirty Yards broad, though this is in a great measure made up by the Depth, which, even at the Brink, I found to be three. If then we take this, during the whole Year, for the mean Depth of the Stream, (which, I am to observe farther, runs about two Miles an Hour,) the *Jordan* will every Day discharge into the *Dead Sea* about 6,090,000 Tons of Water. So great a Quantity of Water being daily received, without any visible Increase in the usual Limits of the *Dead Sea*, hath made some conjecture that it must be absorbed by the burning Sands; others, that there are some subterraneous Cavities to receive it; or else that there is a Communication betwixt it and the Ser-

"*bonic* Lake; not considering that the *Dead Sea* alone will lose every Day near one Third more in Vapour, than what this amounts to. For, provided the *Dead Sea* should be, according to the general Computation, seventy-two Miles long and eighteen broad; then, by allowing, according to Dr. *Halley's* Observation, 6914 Tons of Vapour to every square Mile, there will be drawn up every Day above 8,960,000 Tons. Nay further, as the Heat of the Sun is of more Activity here than in the *Mediterranean* Sea, exalting thereby a greater Proportion of Vapour than what had been estimated by our Professor; so the *Jordan* may, in some measure, make up this Excess, by swelling more at one Time than another; tho', without doubt, there are several other Rivers, particularly from the Mountains of *Moab*, that must continually discharge themselves into the *Dead Sea*." *Shaw's Travels*, p. 373, 374.

Night before; and here we reposed ourselves a second time, not a little fatigued with our Day's Journey, the Sun having shone very warm, and the Plain of *Jericho* affording no manner of Shelter.

ABOUT *Jericho* there are several Gardens, and Plantations of Date-Trees*, which are watered by little Streams flowing from the above-mentioned Fountain of *Elisba*; but the most remarkable Fruit of this Place is a Sort of green Plum, which the *Arabs* call *Zaccone*. It grows upon a prickly Shrub with narrow Leaves, and resembles a small unripe Walnut both in Shape and Colour. The *Arabs* pound the Kernels of this Fruit in a Mortar, and then put them into scalding Water; to the Top of which, after it has stood some Time, rises an Oil, which they skim off carefully and preserve in Bottles. This Oil they esteem as a very valuable Remedy, preferring it even to the *Balm of Gilead*, either applied outwardly to green Wounds, or taken inwardly for Bruises. As for the Roses of *Jericho*, of which so many wonderful Things are reported, the Season of the Year did not afford us a Sight of that Curiosity. They are said to give Ease to Women at the Time of Delivery; to blow only on *Christmas Eve*, according to some; or on all the Festival-Days of the Blessed Virgin, according to others; with many other ridiculous Notions, now generally exploded†.

* It is very probable that the *Holy Land* formerly abounded with Palm or Date-Trees much more than it does at present; *Judea* being represented on several Coins of *Vespasian's*, by a disconsolate Woman sitting under a Palm-Tree. The same Tree is made an Emblem of *Neapolis* (now *Naplofa*) upon a Medal of *Domitian's*; and of *Sepphoris*, (the present *Saffour*) the Metropolis of *Galilee*, upon one of *Trajan's*. *Jericho* seems to have been particularly famous for these Trees, being called *the City of Palm-Trees* in *Deut. xxxiv. 3.*

and other Places of Scripture: And they are still more cultivated about that City, than in any other Part of the *Holy Land*; the Climate of *Jericho* being warm, the Soil sandy and well watered, and every way suitable to such Plantations. See *Shaw's Travels*, p. 370, 371.

† *Thevenot* tells us these Roses will not blow, except they are put into Water; but in that Case they will blow at all Seasons. He also says he has seen them in the Deserts about Mount *Sinai*; so that they are not peculiar to the Plain of *Jericho*, as some have imagined.

ON account of the Heat of the Weather, we decamped about Three in the Morning; and, returning by the same Way we came, without any remarkable Occurrence, we arrived in seven Hours at *Jerusalem*. After we had dined at the *Latin* Convent, we walked out through *Damascus* Gate, in order to view some Curiosities without the City. We were first conducted to a large Grotto, said to have been anciently the Residence of *Jeremiah*; and on the Left Side of it they shewed us a Shelve into the Rock, about eight Feet from the Ground, which they tell us was the Prophet's Bed; and not far from thence is the Cave where they say he wrote his *Lamentations*. This Place is at present inhabited by a few *Derwises*, being held in great Veneration by *Turks* and *Jews*, as well as by *Christians*.

FROM hence we were led to those famous Grottos called the *Sepulchres of the Kings*, but of what Kings is uncertain; for those of *Israel* and *Judah*, according to the Holy Scriptures, were buried in other Places; unless we may conjecture that these are the Sepulchres of the Sons of *David*, in one of which *Hezekiah* is said to have been interred*. But leaving this Uncertainty, the Whole seems to have been an Undertaking of such vast Labour and Expence, that it may well be presumed to have been the Work of Princes. Its Entrance, which is cut out of the natural Rock, faces the East, and admits you into an open Court about forty Paces square, hollowed out of the same Rock, with which it is encompassed instead of Walls; and on the South Side of the Court is a Portico, eight Yards long and four broad, hewn out of the Rock likewise. This Portico has a kind of Architrave in Front, once adorned with Sculpture of Fruits and Flowers, but now defaced; and at the End of it we descend on the Left Hand towards the Sepulchres. The Passage into them being almost choaked up with Rubbish, we creep through it with some Difficulty; but our Pains are rewarded with the Sight of a fine Room, seven or eight Yards square, which is cut out of the Rock like the for-

* 2 *Chron.* xxxii. 33.

mer, with surprizing Exactness and Regularity. From this we pass into six Rooms more, one within another, all of the same Workmanship with the first; but the two innermost are deeper than the rest, having a Descent into them of six or seven Steps. In the Sides of each of these Rooms, the first excepted, are several Niches, wherein the Dead were deposited in Coffins of Stone; some Remains of which are still to be seen, but not one of them entire.

WE made no great Stay in these damp and obscure Places; but I must not forget to mention the Doors of the Chambers, which have puzzled and astonished the most ingenious Travellers. There is but one of them hanging at present, but this is sufficient to give us an Idea of the rest. It is a large Stone about six Inches thick, and about the Size of an ordinary Door, carved in such a Manner as to resemble two Pannels of Wainscot. The Stone is evidently of the same Kind with the whole Rock; and the Hinges, upon which it turns in the Nature of Axles, are of the same entire Piece of Stone with the Door, and are contained in two Holes of the immoveable Rock, one at the Top, the other at the Bottom. These Doors were generally thought to have been cut out of the Rock in the same Place and Manner as they hung; but by considering the Hinges of those that are thrown down, the uppermost whereof are twice as long as the lower ones, and examining nicely into that which is now hanging, we may reasonably conclude, that these Doors, like others, were cut and fashioned before they were brought and fixed in their intended Stations. After viewing these Sepulchres, we retired to the French Consul's, where we supped and took up our Quarters.

THE next Morning we set out for *Bethlehem*, the Place of our Blessed Saviour's Nativity, which stands about six Miles South from *Jerusalem*. Going out at the *Bethlehem* Gate, and turning on the Left, we passed by the Foot of Mount *Sion*; and a little to the Right Hand of our Road we were shewn the Pool of *Bathsheba*, as they call it, supposed to be the same wherein she was washing herself

herself when *David* spied her from the Terrace of his Palace* ; though others refer this Accident to another Pool in the Garden, just within the Walls of the City. About two Miles from *Jerusalem* we came to a large Turpentine-Tree, standing by the Side of the Road, under the Shade whereof the Blessed Virgin is said to have rested herself, when she was carrying our Lord in her Arms to present him at the Temple. Nothing less than a Miracle, to be sure, can account for this Tree's continuing fresh and flourishing for such a long Succession of Ages ; but some say the real Tree was set on fire long ago by the *Arabs*, which the Monks hearing of, ran thither in all haste, and saved as much of it as they possibly could, whereof they still make Chaplets and little Crosses. Above a Mile out of the Road, to the Westward of this Place, they shew us an ancient Tower, which they say was the Habitation of good old *Simeon*, who took our Saviour in his Arms, and sung his *Nunc dimittis*† in the Temple. The next Curiosity we meet with in our Way is a Well, where we are told the Star appeared to the Eastern *Magi*, at which they rejoiced exceedingly‡. Half a Mile farther stands a *Greek* Convent, built like a Castle, and dedicated to the Prophet *Elias*, who they say was born in that Place, and the Impression of whose Body they pretend to shew in a hard Stone, on which he used to take his Repose. A little distant from hence we see a ruinous Building, which they call *Jacob's House*, as believing it stands on the very Spot where that Patriarch had his Habitation. Then on our Left we are shewn a Piece of Ground, where they pick up small round Stones exactly resembling Pease, concerning which they have a Tradition, that the Blessed Virgin, going from *Bethlehem* to *Jerusalem*, found a Man sowing Pease, and begged a Handful of him to relieve her Hunger ; which the Rustick refusing to give her, and telling her they were nothing but Stones, his Words were immediately verified, all his

* 2 Sam. xi. 2.

† Lord, now lettest thou thy Servant depart in Peace, &c. Luke ii. 29—32.

‡ Matth. ii. 9, 10.

Pease being miraculously petrified in an Instant: And the Remains of these (as they fondly imagine them to be) are gathered up and sold to the superstitious Pilgrims. After travelling another Mile, we are shewn the Tomb of the beautiful *Rachel*; and perhaps this may be the true Place of her Interment, but we see nothing of the Pillar which *Jacob* erected upon her Grave*, the present supulchral Monument being evidently of modern Structure. Not far from hence, a little on the Left Hand of the Road, is what they call *David's Well*, supposed to be the same that he so passionately thirsted after †, but it is rather a Cistern than a Well, supplied only with Rain, and otherwise of no particular Estimation. From this Place we arrived at *Bethlehem* in a Quarter of an Hour, and were kindly received by the Guardian of the *Franciscan* Convent.

BETHLEHEM, anciently called *Ephrath* or *Ephrathah*, a City of the Tribe of *Judah*, is now dwindled to a small Village, but ever memorable and renowned for being the Birth-place of the Saviour of the World. On this Account it is much resorted to by Pilgrims; and the Inhabitants, who are chiefly *Greeks* and *Armenians*, and who have their respective Convents here as well as the *Latins*, get a tolerable Livelihood by the Sale of their Crosses, Chaplets, Models of the Sacred Places, and such-like Merchandise.

THE *Latin* Convent is a spacious, but not an elegant Building, consisting of several Courts, accommodated with Gardens, and surrounded by a strong Wall, at the North-West Corner whereof is an old ruined Tower, which has formerly suffered much in defending the Place. This Monastery, as well as those of the *Greeks* and *Armenians*, is contiguous to a magnificent Church built by the Empress *Helena* over the supposed Place of our Saviour's Nativity. We enter this Fabrick through a Portico sustained by sixteen Marble Pillars; and, coming into the Nave or Body of the Church, we find its lofty Roof, which is of Cedar, supported by four Rows of white

* *Gen.* xxxv. 19, 20.

† *2 Sam.* xxiii. 15.

Marble Pillars, ten in a Row, whereby five Isles are formed, the middlemost being much wider than the rest. The Choir is very large, terminating in a Semicircle, where stands the high Altar; and on each Hand of the Entrance into the Choir are two other semicircular Divisions, with their respective Altars. This Part of the Church is covered with a noble Cupola, leaded on the Outside, and adorn'd within with Mosaic Figures. Near the great Altar are two little Marble Stair-cases, one on each Side, having thirteen Steps a-piece, by which we descend into the *Chapel of the Nativity*. Here we find an Altar, under an arched Concave, with a Representation of the Nativity, before which several Lamps are kept continually burning. In the Middle of the Pavement underneath the Altar, which is of excellent Marble, there is a Glory of Silver like the Sun, with this Inscription round it, *Hic de Virgine Maria Jesus Christus natus est*; that is, *Here Jesus Christ was born of the Virgin Mary*. From hence we go down by three Marble Steps into another little Chapel, where they shew us the Manger in which our Lord was laid. It is cut out of the natural Rock, about two Feet high from the Floor, and is lined with white Marble; in the Veins whereof they fancy they discover the Figure of an old Man with a Monk's Hood on, which they will have to be the Representation of St. *Jerom*, miraculously fix'd in the Stone, as a Memorial of his Piety and Affection for the sacred Manger. But, it seems, this is only a counterfeit Manger which the good Fathers shew us at *Bethlehem*, the original wooden one having been long since carried from thence to *Rome*, where it is still preserved in the Church of St. *Mary Maggiore**, if we may believe the Accounts of the Christians in *Europe*.

FROM the Chapel of the *Nativity* we were conducted along a narrow Passage into that of the *Innocents* who were slain by the barbarous Command of *Herod*. In the next place they shew'd us the Sepulchre of *Eusebius*, and in a neighbouring Chapel that of St. *Jerom*. A little

* See the Author's TRAVELS through ITALY.

farther, in the same Chapel, is the Tomb of St. *Paula*, a *Roman* Lady, descended from the ancient Families of the *Gracchi* and *Cornelii*, as appears from her Epitaph. She founded four Convents near this Church at *Bethlehem*, one of Monks, and three of Nuns; herself being Abbess of one of them for the Space of twenty Years. Some Vestiges of one of these Buildings are still to be discern'd, and also of an Hospital for Pilgrims erected by the same pious Lady, the Ruins of which declare it to have been no mean Structure. From St. *Jerom's* Chapel we pass into an adjoining Grot or Cell, which they call his Study, and where they tell us he spent most of his Time for fifty Years in translating the Bible. Returning into the above-mentioned Chapel of the *Innocents*, we were led up Stairs into the Chapel of St. *Catharine*, which belongs to the *Latins*, and from thence to our Apartments in their Convent.

WE spent the next Day in visiting the most remarkable Places in the Neighbourhood of *Bethlehem*; but first of all went to see the *Grotto of the Virgin*, which is within forty Yards of the Convent, and is held in great Veneration on account of a Tradition they have, that herein the *Virgin Mary* hid herself and her Divine Babe, to avoid the Fury of *Herod*, whilst *Joseph* prepared all things necessary for their Departure into *Egypt*. The Grotto is round, cut out of a chalky Rock, and has an Altar in it, at which Mass is sometimes celebrated by the *Latins*. The Monks will not allow the Whiteness of this Place to be natural, but affirm it was miraculously occasioned by some Drops of the Virgin's Milk, which fell from her Breast as she was suckling the Infant *Jesus*. But this is not all; for, besides its Whiteness, they tell you the Chalk thereby acquired a wonderful Virtue of increasing Women's Milk, and of recovering it when quite lost; and it is actually pulverized and taken for this Purpose by the Women hereabouts, *Turks* and *Arabs* as well as *Christians*; and, as they affirm, with very great Success*.

* *Le Bruyn* tells us, that the Chalk prevails so generally, that Opinion of the Virtues of this Lumps of it are carried to *Jeru-*
Over

Over this Grotto stood one of the Nunneries built by the above-mentioned *Paula*, in which she ended her Days; but nothing of it remains, except the Foundation.

HAVING viewed this Grotto, we directed our Course to those famous Fountains, Pools, and Gardens, said to have been the Contrivance and Delight of *Solomon*, which lie about four Miles South from *Bethlehem*. To these Works this great King is supposed to allude, when, among other Instances of his Magnificence, he reckons his Vineyards, Gardens, and Pools of Water*. These Pools are three in Number, one above another, and so disposed, that the Waters of the uppermost descend into the second, and those of the second into the third. They are of a quadrangular Figure, each of them about ninety Paces broad; but there is some Difference in their Length, that of the first being a hundred and sixty Paces, of the second two hundred, and of the third two hundred and twenty. They contain a great Quantity of Water, being very deep; and are lined round with a Wall, (except where the natural Rock makes it unnecessary) which is covered with a durable Sort of Plaster.

NEAR these Pools is a pretty Castle of modern Structure, and at a little Distance we came to the Fountain from whence they principally derive their Waters. The good Friars, who have the History of all the remarkable Places in this Country at their Fingers Ends, pretend that this was the *sealed Fountain*, to which *Solomon* compares the holy Spouse, when he says, *A Garden inclosed is my Sister, my Spouse; a Spring shut up, a Fountain sealed*†: And, to countenance this Opinion, they have a Tradition that *Solomon* actually kept the Door of this Fountain sealed with his Signet, in order to preserve the Water for his own drinking. The Place, indeed, is capable of being thus secured; for the Passage down to the Waters is a narrow Hole, through which we descend

salem, and there impressed with the Seal of the City, in order to be sent into *Europe*. He adds, that he met with a Physician at *Venice* simple enough to ask him

for some of it for a Lady, a Patient of his, who was defective in her Milk.

* *Eccles. ii. 4, 5, 6.*

† *Canticles iv. 12.*

with some Difficulty into a vaulted Room or Cave, about twelve Yards in Length and seven in Breadth; and adjoining to this is another Room somewhat less, but of the same Fashion, the Roofs of both being supported by Stone Arches, which have the Appearance of great Antiquity, and may possibly have been the Work of *Solomon* himself. Here we discover three different Springs, at which the Water rises, and is convey'd into a small Reservoir, from whence it flows down to the Pools through a large subterraneous Passage; but before it arrives there, Part of the Stream is receiv'd by an Aqueduct of Brick, and carried by many Turnings and Windings to *Jerusalem*.

BELOW the Pools runs a narrow rocky Valley, shut in on each Side with very high Mountains, where the Friars have thought proper to place the *inclosed Garden*, mention'd in the above-cited Text of the *Canticles*. I shall not venture to affirm, that this Conjecture is absolutely false; but if it be true, it must be acknowledged that *Solomon* display'd his Wealth more than his Wisdom, when he made fine Gardens in such rocky Ground, and so little adapted to such a Design. As to the Pools, they are probably the Contrivance of *Solomon*, being a Work not at all unworthy of that wise Prince, and containing such a Store of excellent Spring-Water, as perhaps cannot be equall'd in any Part of *Palestine*.

IN our Return towards *Bethlehem*, winding round to the East, we were shewn the Cave where *David* is said to have cut off the Skirt of *Saul's* Garment*. From hence we went to the Fields where the Shepherds were watching their Flocks, when the Angel brought them the joyful Tidings of the Birth of our Saviour†; on which very Place, as is supposed, the Empress *Helena* built a Church, which is now in Ruins. Not far from the Field is a little Village where the Shepherds are said to have dwelt; and in the Middle of it is a Well, which they say swell'd miraculously up to the very Brim to satisfy the Thirst of the Blessed Virgin, when the churlish

* 1 Sam. xxiv. 3, 4.

† Luke ii. 8—12.

Peasants refused to draw her any Water, Having thus spent the Morning, we returned about Twelve o'Clock to the Convent.

AFTER Dinner we took a Walk to the Westward of *Bethlehem*, and having passed by the Well that *David* thirsted after, as already mentioned, we came to the Remains of an old Aqueduct, which anciently conveyed the Water from *Solomon's Pools* to *Jerusalem*, and which is supposed, as it very well may, to be the Work of that great Monarch. It runs along the Surface of the Ground, and consists of large Stones, a Sort of coarse Marble, perforated and let into each other after the manner of Pipes; and, for their better Preservation, covered over with a Case or Arch of smaller Stones, firmly cemented together with a very strong Mortar. In short, the Work seems design'd to have out-liv'd even Time itself; but it has been so destroy'd by the violent Hands of the *Turks* and *Arabs*, that, though it formerly extended five or six Leagues, there is only a Fragment of it here and there remaining.

THE next Morning, having satisfied the Guardian for the Trouble we had given him, we took Leave of *Bethlehem* very early, designing to visit the Wilderness and Convent of *St. John the Baptist*, and from thence to return to *Jerusalem*. We had not gone far from *Bethlehem* before we crossed Part of a Valley, where they tell you the Angel of the Lord slew in one Night a hundred and eighty-five thousand of *Sennacherib's Army**. In half an Hour from hence we came to *Bootisbella*, a Village situated upon a little Hill, and inhabited solely by Christians, the *Turks* not daring to dwell there, on account of a Report which is universally believ'd amongst them, that no *Mahometan* can live in it above eight or ten Days. Where Strength is wanting, Art must be used; and in this Instance the Christians have out-witted the *Turks*, who, weak enough to believe there may be Truth in the Story they have spread abroad, leave the Village to them without any Molestation.

* 2 Kings xix. 35.

LEAVING this Village, we came in an Hour's time to the Fountain where they tell us that *Philip* baptized the *Ethiopian* Eunuch; but two Reasons induce me to believe that this is not the Place where that Ceremony was performed: First, the Road is very steep and craggy, and scarce passable for a Man on Horseback; and appears to be much less so for a Chariot, such as the Eunuch rode in, or any Wheel Carriage whatsoever. Secondly, the Spring is very shallow and inconsiderable, scarce affording Water enough to reach one's Ancles; and therefore cannot reasonably be supposed to be the Place where *Philip* and the Eunuch went *both into the Water**, according to the Scripture Account of the Matter; unless we may conjecture that the Baptism in question was performed in a Basin or Reservoir at some Distance below this Fountain, wherein the little Rill that flows from it is at present received.

Nor far from this Spring is what they call the Village of *St. Philip*, where we ascended a steep Hill, and enter'd *St. John's* Wilderness, which we found to be a very rocky and mountainous Country, but neither so barren nor uncultivated as the Name † had given us Reason to expect. Having travelled an Hour in this Wilderness, we came to the Fountain and Cave of the *Baptist*, where he is said to have lived with great Austerity till he enter'd upon his Ministry. Near this Cave, which is on the North Side of a rugged Mountain, grew several Trees, which the Friars call *Locust-Trees*, and pretend that the Fruit of these was Part of *St. John's* Sustenance: But what the Locusts really were, on which the Scripture tells us the holy *Baptist* fed, I leave to the Learned to determine ‡.

* *Acts* viii. 38.

† A *Wilderness*, among the *Jews*, did not always signify a Place wholly void of Inhabitants; but a Place that was more mountainous, less fruitful, less peopled, and where the Habitations were more dispersed, than in other Parts of the Country.

‡ There is no Necessity for running into Criticisms about this Diet of the *Baptist*, whether it was Fowl, or Fish, or Herbs, or wild Pease, (for the Word which in our Translation is render'd *Locusts* has been made to signify all these) since it is notorious, that Locusts, in the most obvious and

FROM this Cave we proceeded towards the Convent of St. *John*, passing along the Valley of *Elah*, where *David* slew *Goliath*, the Champion of the *Philistines*, who had proudly defied the Armies of *Israel* *. We had likewise in Sight a Village called *Modon*, or *Modin*, memorable for being the Burying-place of the *Maccabees* †, those valiant Defenders of their Country. Before we came to the Convent, we turn'd a little out of the Road to a Place which they call the House of *Elizabeth*, the Mother of the *Baptist*; where there was also a Monastery formerly, and a Church built by the Empress *Helena*, both now in Ruins; nor do they shew us any thing remarkable here, except a Grotto, wherein they tell us the Blessed Virgin saluted *Elizabeth*, and pronounced her divine *Magnificat* ‡, which is therefore frequently sung in this Place by the Pilgrims with great Devotion.

ABOUT half a Mile from hence stands the Convent of St. *John*, a modern Structure, having been built the latter End of the last Century, upon the Ruins of a former Convent, and on the Place where the *Baptist* is supposed to have been born. It is a large square Building, remarkably neat and uniform; but it is much exceeded by its Church, which is eminently beautiful. This Church consists of three Isles, and has a handsome Cupola in the Middle, underneath which is a curious Mosaic Pavement, equal to any thing of that Kind perform'd by the Moderns, and perhaps surpassing the Ancients themselves, At the upper End of the North Isle we descend by seve-

usual Sense of the Word, were Creatures which the *Levitical* Law look'd upon as clean, and allowed the *Jews* to eat, (*Levit.* xi. 22.) and that they were a common Food, as the Ancients affirm, in *Africa*, *Persia*, *Syria*, and *Palestine* itself. This seems confirm'd by the Accounts of modern Authors, who tell us that in some Places Locusts are brought to Market in large Quantities, and purchased by the common People;

and that they are frequently seen upon the Banks of the River *Jordan*, of the same Form as ours, but much larger; and being either fried in Oil, or dried in the Sun, are accounted a good Sort of Food.

* See 1 *Sam.* xvii. throughout.

† 1 *Macc.* ii. 70.

‡ *Luke* i. 46. *My Soul doth magnify the Lord, &c.* to the End of the 55th Verse.

ral Marble Steps to a sumptuous Altar, erected over the very Spot where they say *Elizabeth* was delivered of the holy *Baptist*. Considering the Poverty of the Christians in these Parts, and the large Sums demanded of them by the *Turks* for Permission to build Fabricks of this nature, together with their continual Extortions afterwards, it is surprizing how the Friars have found Means to raise this elegant Structure, which undoubtedly has been a very expensive Work, as they themselves take care to let Strangers know, in order to excite their Compassion and Liberality.

IN our Way from hence to *Jerusalem* we paid a Visit to the Convent of the *Holy Cross*, belonging to the *Greeks*, who treated us with great Civility. It is a strong and yet neat Structure, and enjoys an agreeable Situation. The Church belonging to it is not without its Beauties, having a handsome Dome, and being adorn'd, like that of *St. John*, with a Mosaic Pavement. But nothing relating to it is more remarkable than the Reason of its Name and Foundation; which is, because here is the very Hole to be seen, wherein stood the Root of the Tree that yielded the Timber to make the Cross on which our Saviour suffer'd: And here the Pilgrims frequently prostrate themselves and kiss the Ground, with all possible Expressions of Zeal and Devotion; a flagrant Instance, among many others, of the Credulity and Superstition of those poor People, who thus expose Christianity to the Derision of Infidels. From this Convent we return'd in about half an Hour to *Jerusalem*.

WE arrived just soon enough to see a Ceremony kept up by the *Greeks* and *Armenians* every *Easter-Eve*, on which Day they pretend that all the Lamps and Candles in the Holy Sepulchre are lighted by a miraculous Flame from Heaven; and the Pilgrims of those Nations, who are always very numerous, pay Money to their Priests for being admitted to this Solemnity. Some of the *Latins* also go thither out of Curiosity; and the *Turks* themselves come in great Numbers, as People do to a Play-house, for their Amusement and Diversion. Fearing lest we should be too late, we did not stay to take any Refreshment

freshment after our Journey, but made all possible Haste to the Church of the Holy Sepulchre, which we found crowded with a vast and distracted Assembly, insomuch that we had some Difficulty to make our Way to the Gallery belonging to the *Latins*; where, however, we got Places at last, and from thence had a distinct View of almost every thing that pass'd on this Occasion.

ALL the Lamps in the Church being previously extinguish'd, they began this frantic Ceremony about Twelve o'Clock, by running swiftly round the Holy Sepulchre, howling, roaring, and making a most hideous Clamour, very improper for the Place they were in, and fitter for the Celebration of the Feasts of *Bacchus* than a Christian Solemnity. Having thus work'd themselves up to a Degree of Madness, they fell to acting the most antick Tricks imaginable, dragging some along the Floor, and carrying others upon their Shoulders round the Sepulchre. Sometimes they took Men with their Heels upwards, and pull'd them about in that indecent Manner; and then, letting them fall designedly, burst out into Laughter; whilst others shew'd Postures, and tumbled, as if they had been upon a Mountebank's Stage. In a Word, nothing can be conceiv'd more wild and extravagant, than what was acted in this religious Frenzy.

THE Tumult continued from Twelve to Three in the Afternoon, when a *Greek* Archbishop, in a splendid Patriarchal Habit, (as representing their Patriarch, who was not at that Time in *Jerusalem*) advanced at the Head of the Clergy of that Communion, and began a Procession round the Holy Sepulchre, being immediately followed by the principal Bishop of the *Armenians*, wearing a Mitre after the *Latin* Fashion, and the other Bishops and Priests of that Nation; and all this accompanied with the Pomp of Streamers, Standards, Crucifixes, and embroider'd Vestments. Having march'd in this Order three times round the Holy Sepulchre, the Representative of the Patriarch and the chief *Armenian* Bishop entered into it, and shut the Door after them; all the Lamps and Candles within having been before extinguish'd in the Presence of the *Turks* and other Witnesses,

to render the Fraud the less suspected. As the Miracle drew nearer its Accomplishment, the Shouts of the People were doubled; and every one press'd so violently towards the Door of the Sepulchre, that the *Janizaries*, who were appointed to guard it, could not keep them off without the greatest Difficulty. When the two Prelates had staid about a Minute in the Sepulchre, they both came out with blazing Torches in their Hands; at which Sight the Company grew quite ungovernable, and throng'd about them in such Numbers to light their respective Tapers at this Holy Flame, that the *Janizaries* were obliged to lay about them on all Hands with their Staves, knocking off the Caps of the *Greeks*, and breaking their Heads, to prevent their crowding so vehemently: But their Zeal made them insensible of the Blows they received, every one being desirous of catching the sacred Fire as soon as ever it was brought out of the Sepulchre, the first being esteemed the purest, as coming immediately from Heaven.

At length the *Greek* Archbishop and the *Armenian* Prelate were pretty well freed from the Crowd, who dispersed themselves about the Church as they got their Tapers lighted; and, so many Hands being employ'd, every Part of it was presently illuminated. But the Frenzy did not end here; for many of the Zealots applied the holy Fire, as it is call'd, to their Faces, Arms, and Bosoms, upon a Supposition that it would not burn like an earthly Flame; but one might easily perceive, that the Experiment soon convinced them of their Mistake. They now play'd several of their Pranks over again, and some new ones as foolish as any of the former; one Man running full-speed round the Sepulchre with a Drum at his Back, whilst another followed him and beat upon it, whose Place was instantly supplied by a third as soon as he was weary. In a short Time, however, the Noise and Confusion abated; and we observed Men and Women, in several Parts of the Church, opening large Pieces of Linen, making Crosses upon them with lighted Tapers, and smearing them with the melted Wax; and this Cloth they preserve for Winding-sheets for themselves and their
Friends,

Friends, fondly imagining that a Shroud, to which the Virtue of this heavenly Fire has been communicated, will be a certain Security against the Flames of Hell itself.

WE have no Occasion to puzzle ourselves in accounting for the Manner in which this pretended Miracle is performed *, since every body knows, that a Flint and Steel, or a little *Phosphorus*, would easily do the Business. Besides, we are credibly informed, that many Years ago the *Turks* themselves discovered the Cheat, and would have punished those who carried it on, but that the Patriarch represented to them, that he could not possibly pay them the Money required of him, if they deprived him of the Profit of the holy Fire; and therefore the Christians were permitted to continue the Imposture.

THE next Day, (*April 14,*) being our own *Easter-Sunday*, we did not stir abroad, but spent the Morning in our private Devotions, and dined with the *French Consul*. After Dinner we drank several Bottles of excellent Wine, the Produce of the Vineyards in the Neighbourhood of *Jerusalem*; for I cannot but acknowledge, that though the Vine is not cultivated and improved as it might be in this Country, yet the small Quantity of Wine that is made about *Jerusalem* and *Hebron* is equal in Goodness to any that we met with in the *Levant*.

ON *Monday* Morning we walked out to see some more of the remarkable Places in and about the City, which we had not yet visited. The first Place we came to was

* Mr. *Maundrell* acknowledges, that when he saw this Ceremony the Fire was kindled in the Sepulchre with great Quickness and Dexterity; but says, that the Behaviour of the Rabble in the Church very much discredited the Miracle. "The *Latins* (continues he) take a great deal of Pains to expose this Ceremony as a most shameful Imposture, and a Scandal to the Christian Religion; perhaps out of En-

vy, that others should be Masters of so gainful a Business: "But the *Greeks* and *Armenians* pin their Faith upon it, and make their Pilgrimage chiefly upon this Motive; and it is the deplorable Unhappiness of their Priests, that having acted the Cheat so long already, they are forced now to stand to it, for fear of endangering the Apostasy of their People."

Journey from Aleppo, &c. p. 97.

St. Peter's

St. Peter's Prison, as they will have it to be, from which he was delivered by the Angel *; and it is still put to its primitive Use. About a Furlong from thence we were shewn an old Church, which belongs to the *Greeks*, said to have been built by the Empress *Helena*, upon the the Ground where anciently stood the House of *Zebedee*; who they tell you was a Fisherman, and used to bring Fish from *Joppa* to *Jerusalem*. A little farther to the South is the Place where, they say, stood the Iron Gate that opened of its own accord when the Angel was conducting *Peter* out of Prison: And very near it we see a small Church belonging to the *Syrians*, said to have been built where the House of *Mark* stood, to which the Apostle went immediately after his miraculous Deliverance. They boast of having in this Church a *Syriac* Manuscript of the *New Testament* about nine hundred Years old, and a little Stone Font made use of by the Apostles themselves. In the same Street there is a Building, which, according to Tradition, has been put to various Uses; being originally the House of St. *Thomas*, afterwards a Christian Church, and at present a *Turkish* Mosque.

PASSING into the next Street we are shewn the Place where our Lord appeared after his Resurrection to *Mary Magdalen* and the other *Mary*, according to St. *Matthew* †, though the Friars have added a third *Mary* to the Number. Turning from hence to the Left we come to the Convent of the *Armenians*, who enjoy here a very large and pleasant Piece of Ground, their Houses and Gardens taking up all that Part of Mount *Sion* that is at present within the Walls of the City. Their Church is built over the Place where they say St. *James* the Brother of *John* was beheaded by the Command of *Herod* ‡. In this Church are two very splendid Altars, adorned with rich Mitres, embroidered Copes, Crosses, Crowns, Chalices, and a vast Number of other sacred Utensils both in Gold and Silver. But its greatest Ornament, in my Opinion, is its Pulpit, which is made of Tortoise-

* *Acts* xii. 7—10.

† *Acts* xii. 1, 2.

‡ *Matth.* xxviii. 1—10.

shell and Mother of Pearl, with a beautiful Canopy over it of the same Structure; the Whole so exquisitely performed, that the Workmanship far surpasses the Materials. There is also a Chapel in this Church, wherein they shew us three great Stones, which are reckoned of extraordinary Value; one of them being the Stone on which *Moses* broke the two Tables*, provoked at the Idolatry of the *Israelites* in worshipping the Golden Calf; another being brought from the Place of our Saviour's Baptism, and the third from that of his Transfiguration.

A LITTLE to the Westward of this Convent we come to another small Church, likewise in the Hands of the *Armenians*, supposed to have been anciently the House of the High-Priest *Annas*, or at least to have been built upon the same Spot of Ground. Within the Church they shew us a Hole in the Wall, made there to denote the Place where a certain Officer (whom the Friars will have to be *Malchus*) smote our Blessed Lord with the Palm of his Hand†. In the Court before the Church there is an Olive-Tree, to which they tell us *Christ* was chained by Order of *Annas*, to prevent his making his Escape.

FROM hence we went out of the City by the Gate of *Sion*, near which stands another little Chapel belonging also to the *Armenians*, said to have been formerly the House of *Caiaphas*. Under the Altar of this Chapel they pretend to shew us the very Stone that *Joseph* rolled to the Door of our Saviour's Sepulchre, which was a long time kept in the Church of the Sepulchre, but was some way or other conveyed hither by the *Armenians*. It is near seven Feet long, three Feet broad, and a Foot thick; so that *Joseph* must have been a pretty strong Man, if we suppose him to have tumbled it along without any Assistance. To preserve it the better, it is all covered over with Plaister, except in a few Places, which are left bare to receive the devout Kisses of the Pilgrims. Here is also shewn a little Cell, wherein they say our Lord was imprisoned for some time, before he was carried from hence to *Pilate*; and we saw an Orange-Tree, which

* *Exod.* xxxii. 19.

† *John* xviii. 22.

they tell us grows upon the very Spot where *St. Peter* stood to warm himself, when he thrice denied his Master.

NOT far from hence is a *Mahometan* Mosque, formerly the Church of the *Cænaculum*, where they say our Saviour celebrated his last Supper with his Apostles; but the *Turks* will not allow the Inside of it to be seen by Christians. Hard by we see the Ruins of a House wherein the Blessed Virgin is supposed to have died; and going down the Hill Eastward they shew us the Place where a *Jew* would have taken away her Corps, as the Apostles were carrying it to the Grave, but had his Hand withered for making the impious Attempt. Still lower down the Hill we come to a Grotto, to which *St. Peter* is said to have retired after he had denied his Lord, and there to have bitterly lamented his shameful Inconstancy.

WE entered the City again at the *Dung-Gate*, and keeping close by the Wall on our Left, we were conducted into a Garden at the Foot of Mount *Moriah*, and there shewn several large Vaults, running under-ground for fifty or threescore Yards. They form two Isles, being arched at top, and sustained by tall Pillars consisting each of one single Stone, two Yards in Diameter. It is not easy to determine for what Use they were originally designed, unless we may conjecture from *Josephus*, that they were made to enlarge the Area of the Temple, some such Work as this being seemingly described by that Historian*. From hence we returned to the Convent, where we spent the Remainder of the Day in agreeable Conversation.

THE next Morning we made a small Excursion out of the Gate of *Bethlehem*, turning down on the Left Hand by the Castle of the *Pisans*, so called because built by those People when the Christians were Masters of *Jerusalem*. Having passed by *Bathsheba's* Pool, which has been already taken notice of, we entered the Valley of *Hinnom*, on the West Side whereof is the Place anciently called the *Potter's Field*, and afterwards *Aceldama*, or the

* *Antiq. Jud. Lib. XV. cap. ult.*

*Field of Blood**, because it was purchased with the thirty Pieces of Silver, the Price of the innocent Blood of our Saviour; but at present it is called the *Holy Field*, on account of the Veneration it has obtained amongst Christians. It is a small Piece of Ground, about thirty Yards in Length, and half as much in Breadth, and is now the Burying-place of the *Armenians*. One Half of it is taken up by a square Fabrick, almost twelve Yards high, on the Top of which are five Openings in the Form of Cupola's, large enough to let down a Corps into it, the Flesh whereof this Ground is said to consume in eight and forty Hours; but for my part I give no Credit to the Report†, though attested by most of the Christians about *Jerusalem*. The Earth hereabouts is of a chalky Substance.

DESCENDING a little from this Field we come to an intricate Cave hewn out of the Rock, consisting of several Rooms one within another, in which the Apostles are said to have concealed themselves, when they forsook their Master, on his being apprehended in the Garden ‡. This Cave was perhaps originally made for a Sepulchre, and might afterwards serve for an Hermitage; but, however that be, it is evident that it was anciently adorned with Painting and Gilding, and some pretend still to discern the Pictures of several of the Apostles. Not far from this Cave the Valley of *Hinnom* terminates, losing itself in that of *Jehoshaphat*; along which latter Valley runs the Brook *Cedron*, though it does not deserve the Name of a Brook much above half the Year, being generally quite dry in the Summer Season.

THE first thing that occurs in the Valley of *Jehoshaphat* is the Well of *Nehemiah*, or rather a dry Pit, said to be the

* *Matt.* xxvii. 7, 8. and *Acts* i. 19.

† Mr. *Sandys* acknowledges his Belief of this Account, induced thereto by the small Dimensions of the Place, the great Number of Burials there, and the Multitude of Bones that are piled about it: But Mr. *Maundrell*

says, that looking through the Holes at top, he could see many Bodies under several Degrees of Decay; from which he conjectures, that this Grave does not make such a quick Dispatch with the Corpses committed to it, as is commonly reported.

‡ *Mark* xiv. 50.

same Place from which that Restorer of *Israel* recovered the Fire of the Altar, which had there lain hid during the Time of the *Babylonish* Captivity*. In the next Place we are shewn a Tree, where they tell us the Prophet *Isaiab* was sawn asunder by order of *Manasseh* †. And a little farther, on the same Side of the Valley, is the Pool of *Siloam*, whither our Saviour sent the blind Man to wash, after he had anointed his Eyes with Earth and Spittle ‡. About a Furlong from hence is the Fountain of the Blessed Virgin, so called from I know not what Tradition; the Water whereof is very good, but we must descend a great many Steps to come at it, the Spring lying deep in the Cavity of a Rock. Over-against this Fountain, on the other Side of the Valley, is a Village called *Siloe*, where they tell us that *Solomon* kept his strange Wives; and above the Village is what they call the *Mountain of Offence*, because that wise Prince was prevailed upon by his Wives and Concubines, in his declining Years, to commit Idolatry there, erecting Altars, and sacrificing to the Gods of the *Moabites*, *Ammonites*, and other Nations ||. Nor far distant from the same Village, they shew us the Place where *Judas* hanged himself after he had betrayed our Saviour; and a little farther, on the same Side of the Valley, we come to several *Jewish* Monuments, two whereof are really noble Antiquities, which they call the Sepulchre of *Zachary*, and the Pillar of *Abfalom*.

THE Sepulchre of *Zachary*, supposed to be the same who was slain between the Temple and the Altar, is all

* 2 *Maccab.* i. 19—22.

† The Story of *Isaiab's* Death is, that *Manasseh* made an Idol which had four Faces, and ordered it to be worshipped; and when this Prophet endeavoured to dissuade him from such an Idolatry, he ordered him to be tied between two Beams, and so sawn asunder. This was an old Tradition among both *Jews* and *Arabs*; and *St. Paul*, in his Epistle to the *Hebrews*, reckoning

that of being sawn asunder among the Torments undergone by the Prophets and Martyrs of foregoing Times, he is generally thought to have referred hereto, especially because we know of no other Instance to which he can refer. *Prideaux's Connection*, Vol. I. p. 40. and *Bedford's Scripture Chronology*, p. 652.

‡ *John* ix. 6, 7.

|| 1 *Kings* xi. 4—7.

cut out of the natural Rock. It is of a quadrangular Form, about eighteen Feet high, and beautified with *Doric* Columns of the same entire Stone, which support the Cornice; and above that the Roof rises in the Shape of a pointed Diamond. Close to this is a Grotto, whither they say St. *James* retired before our Saviour's Passion, and continued there without eating or drinking till after his Resurrection. The Pillar of *Abfalom* is sometimes call'd his *Tomb* or *Sepulchre*; and indeed it seems improperly term'd a Pillar, of which it bears no Resemblance. However, he was not buried here; but it is imagined that he caused this Monument to be hewn out of the Rock (for so it is) in his Life-time, to preserve the Memory of his Name, after the Death of his Male Issue*. The Work is lofty, of a square Form at Bottom, and adorned with *Doric* Pilasters on its Sides and Corners; but after running up a little way in that Shape, it changes into a Round, and terminates in a Point, the Top of it being almost in fashion of a Bell. A great many Stones lie near this Monument, and the Number daily increases, being thrown at it by *Turks* and *Jews*, as well as *Christians*, whenever they pass that way, in Detestation of *Abfalom's* Rebellion against his Father *David*.

CLOSE by the Pillar of *Abfalom* is the Sepulchre of *Jehoshaphat*, from whence the whole Valley takes its Name. On the opposite Side of the Valley, upon the Edge of the Hill, the Wall of the City runs along; from whence there is a Stump of a Pillar jutting out, upon which the *Turks* have a Tradition that *Mahomet* shall sit in Judgment at the last Day, and that all Mankind shall be assembled in the Valley below, to receive from his Mouth their final Sentence. And not only the *Turks* but the *Jews*, and even some *Christians* too, have supposed the Valley of *Jehoshaphat* to be the Place of the last and general Judgment, from some mistaken Expressions of the Prophet *Joel*†.

* Compare 2 *Sam.* xiv. 27. with xviii. 18.

† "The Notion is very extravagant, (says Mr. *Stackhouse*)

KEEPING still in the Bottom of the Valley, we come to the *Sepulchre of the Blessed Virgin*, made as we find it by the pious Mother of *Constantine*. That Part of it which is above-ground is a square Building, flat at Top; and on the South Side of it is a Door, from whence we descend by a fine Flight of Stairs, about fifty in Number. Near the Middle of the Descent are two opposite Chapels: In that on the Right Hand is the Sepulchre of *Anna* the Mother of the Blessed Virgin, and on the Left that of *Joseph* her Husband. At the Bottom of these Stairs we come into a spacious Court, stretching East and West, wall'd on each Side, and arch'd above with the natural Rock. About the Middle of the Church is a little Chapel four Yards square, cover'd with white Marble both within and without; and opposite to the Door is the Virgin's Tomb, in form of an Altar, where they say she was decently buried by the Apostles. Eighteen Lamps are kept continually burning here, partly at the Charge of the *Christians*, and partly of the *Mahometans*, who hold this Place in great Veneration, and have a little Oratory on the South Side of it, to which they resort for their private Devotions. Each End of the Church is form'd like a Semicircle, in one of which stands the great Altar, the Light descending upon it from a Cupola above, there being no other Entrance for it into this Church, except down the Stairs already mentioned. At the other End is a Well of very good Water, and behind that an Altar, formerly belonging to the *Abyssines*, but now scarce ever used. The *Turks* are Masters of this Church, and make the *Christians* pay for their Admittance.

LEAVING this Place, and ascending the Hill towards the City, we were shewn a large flat Stone by the Side

“ that when our Saviour returns
 “ again he will judge the World
 “ in this Valley, merely because
 “ the Prophet *Joel* hath said,
 “ (Ch. iii. 2.) *I will gather all*
 “ *Nations, and will bring them*
 “ *into the Valley of Jehoshaphat,*

“ *and will plead with them for*
 “ *my People; for what is there*
 “ *call'd the Valley of Jehoshaphat*
 “ *is not a proper but appellative*
 “ *Name, and denotes no more*
 “ *than the Judgment of God.*”
Hist. of the Bible, p. 708.

of the Road, on which they say St. *Stephen* suffer'd Martyrdom. At a little Distance there is a Grotto, into which they say the *Jews* cast his Body, after they had satiated their Fury upon him by stoning him to Death. They also shew us the Place where they say the Virgin *Mary* stood and beheld this cruel Tragedy, praying all the while to God to give the holy Man Patience and Constancy to undergo his Sufferings. The Stones hereabouts are some of them of a reddish Hue, which the credulous Pilgrims are made to believe was occasioned by their being stained with the Martyr's Blood. Mounting a little higher, we entered the City at St. *Stephen's* Gate, so called from its Vicinity to the Place of his Martyrdom, and from thence returned directly to the *Latin* Convent.

IN the Morning we set out again towards the same Gate; near which we were shewn the Pool of *Bethesda*, lying close to the Area of *Solomon's* Temple. It is at present entirely void of Water, being nothing but a Pit or Cavity about a hundred and twenty Paces long, forty broad, and eight or nine in Depth. At the West End of it one may discern some old Arches, now choaked up, which some will have to be the Porches where the Multitude of blind, lame, and impotent Persons lay, waiting for the moving of the Water; but the Porches being five according to St. *John*, (ch. v. 2.) and the present Arches but three, the Conjecture is thereby destroy'd.

A LITTLE way North from St. *Stephen's* Gate, they shew us the Nunnery of St. *Anne*, the Mother of the Virgin, which was founded here, and a Church built by the Empress *Helena*. The Church is large and entire, as is also a Part of the Cloyster; but both of them are forsaken and neglected, except by People who are led hither out of Curiosity or Devotion. Underneath the Church they shew the very House or Grotto where St. *Anne* dwelt, consisting of two Rooms, in one of which is an Altar, standing on the Spot where it is said the Blessed Virgin was brought into the World.

GOING out at the above-mentioned Gate, we crossed the Valley of *Jehoshaphat*, in order to visit the remark-

able Places upon Mount *Olivet*, or the *Mount of Olives*. This is the loftiest Eminence in the Neighbourhood of *Jerusalem*, and overlooks the highest Part of that City, from which it is about a Mile distant. In some Respects it may claim a Preference before all the other Mountains of the *Holy Land*, as it is actually held in special Veneration by the Christians for what was there wrought and transacted by our Saviour, and particularly for his Ascension from thence into Heaven; nor is it much less revered even by the *Mahometans* themselves, if there be no Reason to suspect their Sincerity. The Soil of this Mountain is naturally good, and would be very fertile if properly cultivated; the West Side of it, neglected as it is, being here and there adorned with Olives, Almonds, and Fig-trees.

HAVING climbed above half way up the Hill, we come to several Grottos, cut like a Labyrinth underground, which are called the *Sepulchres of the Prophets*. A little higher is a Grotto or subterraneous Church, consisting of twelve arched Vaults, wherein they tell us the Apostles compiled the Creed which at present bears their Name. About fifty Yards from hence we are shewn the Place where our Blessed Lord is said to have wept over *Jerusalem*, and pronounced his Prophecy concerning the Destruction of that City*: And a little to the Right, they tell us, he dictated the *Pater-Noster* a second Time to his Disciples†, probably some of the *Seventy*, who were not present when he delivered his excellent Sermon on the Mount, wherein he first of all laid down that Form of Prayer. Somewhat higher is the Cave or Cell of St. *Pelagia*, a famous Courtesan of *Antioch*, who, being converted, retired hither unknown in the Habit of a Hermit, and spent the Remainder of her Days, her Sex not being discovered till after her Decease. Here they also shew us a Pillar, which they say preserves the Remembrance of the Place where the Blessed Virgin was forewarned by an Angel of her approaching Death.

* *Luke* xix. 41—44.

† *Luke* xi. 1—4.

WE are now arrived at the Top of the Hill, the Place from whence the Saviour of the World ascended into Heaven ; in honour of which glorious Triumph the pious Mother of *Constantine* caused a magnificent Church and Monastery to be here erected, the greatest Part of which is now in Ruins. There still remains, however, a little octogonal Chapel, covered with a Cupola, sustained on the Outside by eight Pillars of white Marble. Within this Chapel they pretend to shew you the Print of one of our Saviour's Feet in the natural Rock, and tell you that the Impression of the other was likewise to be seen there some time ago, but has been cut away and removed by the *Turks* into their Mosque upon Mount *Moriab*, where they preserve it with great Veneration. This Chapel of the *Ascension*, as it is called, is in the Hands of the *Turks*, who make use of it as a Mosque, and oblige the Christians to pay a small Matter for being admitted into it, and kissing the sacred Footstep. Many other holy Places about *Jerusalem* are also in the Possession of the Infidels ; but whether they keep them out of real Devotion, as they pretend to do, or only for the sake of exacting Money from the poor Christians, I shall not venture to determine.

ABOUT a Quarter of a Mile from hence to the Northward, on another Summit of Mount *Olivet*, (for it has three, the middlemost whereof is that of the *Ascension*) there was formerly a high Tower, erected in memory of the two Angels appearing to the Apostles after our Lord's *Ascension**, and accosting them, *Ye Men of Galilee, &c.* from whence the Tower itself was called *Viri Galilaei*. This Monument was standing till about the Year 1695, when it was demolished by a *Turk* who had purchased the Ground it stood upon. From hence we have a fine Prospect of *Jerusalem* and the adjacent Country.

WE descended the Mount by another Road, and towards the Bottom of it were shewn a great Stone, upon which they say the Blessed Virgin let fall her Girdle after her Assumption, in order to convince St. *Thomas* of the

* *Acts* i. 10, 11.

Truth of it, which he is said to have doubted. Upon this Stone there is a small winding Channel, which they tell you is the Impression made by the Girdle, and miraculously continued there, for the Conviction of all such as suspect the Truth of the Virgin's being taken up into Heaven.

BETWEEN the Foot of Mount *Olivet* and the Brook *Cedron* they shew us the Garden of *Gethsemane*, a level Piece of Ground, scarce sixty Yards square. It is well planted with Olive-Trees, which are of an uncommon Size, and of so old a Growth, that the Friars will have them to be the same that stood here in the Time of our Saviour; which is hardly possible*, though the Olive is allowed to be a Tree of great Hardiness and Longevity. The Olive-Stones, as well as the Oil of this Place, are supposed to have some extraordinary Virtue or Sanctity in them; and accordingly Beads are made of them, and purchased by the credulous Pilgrims. At the upper End of the Garden is a flat naked Ledge of Rock, reputed to be the very Spot where the Apostles, *Peter*, *James*, and *John*, fell asleep during our Lord's Agony; on which, addressing himself to *Peter*, he thus expostulates with them, *What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation*†. In the Middle of the Garden there is a small Slip of Ground, about twelve Yards in Length, and one in Breadth, supposed to be the very Path on which the Traitor *Judas* walked up to our Blessed Lord, saying, *Hail Master*, and saluting him with a Kiss: And it is remarkable, that the *Turks* themselves have inclosed this Place with a Wall, to separate it from the rest of the Garden, as accounting the very Ground accursed, on which this infamous Treachery was acted. Not far from the Place where the Apostles slept is a

* Mr. *Maundrell* observes, that these Trees cannot be so old as is pretended, from what is related by *Josephus* in several Places, viz. that when *Titus* besieged *Jerusalem*, he caused all the Trees to be cut down within a-

bout a hundred Furlongs of that City; and that in consequence of this, the Soldiers were obliged to go to that Distance for Timber, to make their Mounds when they assaulted the Temple.

† *Matth.* xxvi, 40, 41.

Grotto*, in which it is said our Saviour underwent that bitter Part of his Passion, when *his Sweat was as it were great drops of blood falling to the ground* †. This Grotto is supported by four Pillars, and receives its Light through an Opening in the Middle of its vaulted Roof. In one Part of it there is a Painting, done by Order of the Empress *Helena*, but now almost effaced, in memory of the Angel's appearing there to strengthen our Lord in the midst of his Agony †.—Having pretty well satisfied our Curiosity for the present, we crossed the Brook *Cedron* near the reputed Sepulchre of the Blessed Virgin, re-entered the City at *St. Stephen's Gate*, and returned again to our Convent.

THE next Day an *Italian Gentleman*, of a good Family and Fortune, was created a Knight of the *Holy Sepulchre* by the Father-Guardian of the Convent, the Price of which Honour is about twenty Pounds Sterling. Most Writers who mention this Order carry its Institution as far back as the Time of the Apostle *St. James*, Bishop of *Je-*

* Here it may not be amiss to mention an Observation of Mr. *Maundrell's*, which he says is very obvious to all that visit the *Holy Land*, namely, "That almost all Passages and Histories related in the Gospel are represented, by those who undertake to shew where every thing was done, as having been done most of them in Grottos; and that even in such Cases, where the Condition and Circumstances of the Actions themselves seem to require Places of another Nature. Thus, if you would see the Place where *St. Anne* was delivered of the Blessed Virgin, you are carried to a Grotto; if the Place of the Annunciation, it is also a Grotto: If the Place where the Blessed Virgin saluted *Elizabeth*; if that of the *Baptist's* or that of our Blessed Saviour's

"Nativity; if that of the Agony, or that of *St. Peter's* Repentance, or that where the Apostles made the Creed, or that of the Transfiguration, all these Places were also Grottos: And, in a word, wherever you go, you find almost every thing is represented as done underground. Certainly Grottos were anciently held in great Esteem; or else they could never have been assigned, in spite of all Probability, for the Places in which were done so many various Actions. Perhaps it was the Hermits Way of living in Grottos from the fifth or sixth Century downwards, that has brought them ever since to be in so great Reputation."

Journey from Aleppo, &c. p. 114.

† *Luke* xxii. 44.

† *Ibid.* ver. 43.

rusalem, or at least to that of *Constantine* the Great; pretending that *Godfrey* of *Bouillon* and his Successor *Baldwin* were only the Restorers thereof. But this Antiquity is chimerical; nor is it certain, that this Order was even founded so early as the Time of the two last-mentioned Princes. We know there were no regular Canons in the Church of the Holy Sepulchre till the Year 1114; and it is more than probable, the Knights were only instituted upon the Ruins of the Canons four hundred Years after, and that by Pope *Alexander VI.* to excite rich and noble Persons to visit the holy Places, by conferring upon them an honourable Title. *Leo X.* and *Clement VII.* granted to the Guardian of the Religious of *St. Francis* in the *Holy Land*, the Power of making these Knights; which Power, first granted verbally, was afterwards confirmed by a Bull of Pope *Pius* the Fourth. In 1558, the Knights of this Order in *Flanders* chose *Philip II.* King of *Spain*, their Master, and afterwards his Son; but the Grand Master of the Order of *Malta* prevailed on him to resign; and when the Duke of *Nevers* assumed that Quality in *France*, the same Grand Master, by his Interest and Credit, procured a like Renunciation of him, and a Confirmation of the Union of this Order with that of *Malta*.— But to give an Account of the Ceremonies used on conferring this honourable Knighthood.

THE Guardian and most of the Friars, with a great many Pilgrims, (in which Number we include ourselves) attended the *Italian* to the Church of the Holy Sepulchre, where Mass was celebrated on this Occasion: After which the Candidate of Knighthood had the usual Oath administered to him, which is to the following Effect. The Knights swear to be present at Mass every Day, if they have an Opportunity; to serve in Person in the *Holy Land*, whenever War is commenced against the Infidels, or to send others in their stead; to oppose the Persecutors and Enemies of the Church; to avoid unjust Wars, dishonest Gain, and private Duels; to endeavour to reconcile Differences, to advance the common Good, and particularly to defend the Widow and the Orphan; to refrain from Swearing, Perjury, Blasphemy, Rapine, Usury, Sacrilege,

lege, Murder and Drunkenness; to live chastly, to shun the Company of infamous Persons, and both in their Words and Actions, through the whole Course of their Lives, to shew themselves worthy of the Honour to which they are advanced. The *Italian* having taken this Oath, the Guardian caused him to kneel down before the Entrance of the Sepulchre; and, laying his Hand upon his Head, exhorted him to be loyal, valiant, virtuous, and an undaunted Soldier of *Jesus Christ*. Then giving him a Pair of Spurs, which he put upon his Heels, and after that a Sword, (the same, they say, that was *Godfrey of Bouillon's*) he commanded him to use it in Defence of the Church and himself, and to the Confusion of Infidels. He then sheathed it, and girded it to his Side; after which going close to the Sepulchre, and leaning his Head upon the Stone, the Guardian created him a Knight by giving him three Strokes on the Shoulder, and as often repeating these Words: *I ordain thee a Knight of the Holy Sepulchre of our Lord Jesus Christ, in the Name of the Father, and of the Son, and of the Holy Ghost*. This done, the Father kissed him, and put about his Neck a Chain of Gold, to which hung a Cross of the same Metal. Then the new-created Knight arose, kissed the Sepulchre, restored the above-mentioned *Insignia* to the Guardian, and so the Ceremony was concluded.

THE Day following we walked out of the City at *Bethlehem* Gate, to see Mount *Gibon* and the Pool of the same Name, which lies a small Distance to the Westward of the City. A very fine Pool it is, being about a hundred Yards in Length, and sixty in Breadth, lined with a Wall which is faced with a durable Plaister, and generally well stored with excellent Water. We spent the Afternoon with the *French* Consul, who was making Preparations for his Return to *Sidon*, having discharged whatever his Office requires him at *Jerusalem*.

ON *Saturday* the 20th we went for the last Time to the Church of the Holy Sepulchre, that Day being the Conclusion of the present Festival; at which Time it is customary with the *Turks* to allow free Admittance to all People, without demanding any Money at the Door at usual,

calling it for that Reason a *Day of Charity*. By this Licence the Church is filled with a promiscuous Rabble; and not only the Poor, who ought never to be excluded, obtain an Entrance, but it is said that the most wicked and profligate People resort hither at this Time, and take the Opportunity of practising the greatest Lewdness and Debauchery, profaning and polluting the holy Places in such a Manner as Modesty requires us to conceal.

I HAVE now given an Account of what is most remarkable in the City and Neighbourhood of *Jerusalem*, as it appears in its present State of Slavery and Obscurity; but I cannot leave the sacred Place, without looking back a little, and taking a View of its once flourishing and glorious Condition. It is certainly a very ancient City, and is generally supposed, though perhaps without any just Foundation, to be the same with the *Salem* of *Melchisedeck*. However, I shall not undertake to decide the Question, but only observe, that when it was possessed by the *Canaanites*, who dwelt there and in the adjacent Parts, it was called *Jebus* and *Jebusi**. *David* having taken from them the Mountain, upon the Top of which was their strong Hold, made it his Place of Residence; and this is commonly called *Zion*, or the *City of David*†. Under *Solomon* the Name of *Jerusalem* either first began, or first got the better of the other; but there being no sure Reason assigned for this, nor any determined Signification affixed to the Name ‡, I shall dwell no longer on these Uncertainties.

In regard to the Holiness of *Jerusalem*, we must not imagine that this Attribute was given it by the *Rabbins* only, or by the Legend of the *Shekels*, which is *Jerusalem the holy*. *Isaiab* tells us, that the *Israelites* called themselves of the holy City||, and *Nehemiah* twice gives

* *Joshua* xv. 8. xviii. 28. and *Judges* xix. 10.

† 2 *Sam.* v. 7. 9.

‡ *Salem* in the Hebrew Language signifies *Peace*; and if we suppose *Jerusalem* to have been the ancient *Salem* of *Melchisedeck*, and afterwards called *Jebus*,

its later Name seems to be nothing but a Compound of the two former; the Words *Jebus* and *Salem* being for the better Sound's sake, by the Change of one Letter and the Omission of another, softened into *Jerusalem*.

|| *Isaiab* xlviii. 2.

Jerusalem that Title*; which seems sufficiently to prove that it was no uncommon Appellation : And as for the *New Testament*, we there meet with it in several Places†. Besides, it has other Titles in Scripture of the like Import, having some Relation to its Sanctity. In the *Psalms* it bears the Name of the *City of God*‡; in the Prophets we read, that it shall be called the *Throne of the Lord*§; and our Saviour himself calls it the *City of the great King***, as being hallowed and consecrated in a particular Manner by God's Residence in the Temple.

THIS City has undergone so many Changes, that it is no easy Matter precisely to determine its Extent in former Times. Its ancient State of Perfection may very well be fixed under the flourishing Reign of *Solomon*, in whose Time *Jerusalem*, before embellished by his Father *David*, appeared in its greatest Lustre and Beauty; and there is not much Probability that it was enlarged by the succeeding Princes. The general and indeterminate Descriptions of *Jerusalem*, to be found in the Authors of these Times, do not enable us to settle its Bounds with any Exactness: But we may venture to suppose that its Circumference, at first, was about a Mile; and we are sure it was twice, or perhaps three times as large under *Solomon*. After the Captivity, *Jerusalem* being rebuilt took up much the same Space as before, as may be gathered from *Nehemiah's* Description of the Ruins of the City, and its Condition after it was repaired††. According to *Josephus*, the whole Circumference of *Jerusalem* was thirty-three *Stadia*, which is about four Miles and a hundred twenty-five Paces.

OF all the Buildings that adorned the ancient *Jerusalem*, the *Temple*, which *David* designed and *Solomon* perfected, was the most magnificent, and deservedly ranked among the Wonders of the World. We are not to imagine, however, that this Temple was built like one of our Churches; for it did not consist of one single Edi-

* *Nehem.* xi. 1, 18.

† *Matth.* iv. 5. and xxvii. 33.

‡ *Psalms* xlvii. 5.

§ *Jerem.* iii. 17.

** *Matth.* v. 35.

†† *Nehem.* ii. iii. and xii.

fice, but of several Courts and Buildings, which took up a great Compass of Ground. It was erected on the Top of Mount *Mariah*, and the whole Fabrick made an exact Square of eight hundred Cubits, or one thousand four hundred and sixty Feet long on each Side, directly fronting the East, West, North, and South.

To make this Building more firm and secure, it was found necessary to begin the Foundation at the Bottom of the Mount; so that the Sides were three hundred and thirty-three Cubits, or about six hundred and eight Feet high, before they were raised to the Level of the Temple; and this afforded a most noble Prospect to the Westward, where lay the chief Part of the City of *Jerusalem*. We can form no Judgment of the vast Labour of laying this Foundation, since it is impossible to tell how much of the Mountain must in some Places be removed, and in others filled up, to bring it to an exact Square for so great a Height: But when we consider, that there were a hundred and eighty thousand Workmen constantly employed for seven Years and a half, it would make one wonder what so many Hands could find to do; and yet when we reflect on the Vastness of the Fabrick, it is equally surprizing to think how it could possibly be completed in so short a Time. The Foundation, according to *Josephus*, was laid prodigiously deep; and the Stones were not only of the largest Size, but hard and firm enough to endure all Weathers, and Proof against the Worm. Besides, they were so mortised into one another, and so wedged into the Rock, that the Strength and Curiosity of the Basis was not less admirable than the intended Superstructure, and the one was every way answerable to the other.

THE Ground-Plot of the Temple was an exact Square, encompassed with a Wall or Battlement about five Feet thick and twenty Feet high, each Side of it eight hundred Cubits in Length; and in this there were Windows made of Gold Wire, from whence there was a delightful Prospect. Immediately within this there was a Terrace Walk, which with the Battlement took up a Space of fifty Cubits, or about ninety-one Feet in Breadth.

Into

Into this Part all Strangers might come without Distinction, so that here were the *Buyers and Sellers*, and *Tables of the Money-changers* *. From hence there was an Ascent of twenty Cubits up to *Solomon's Porch*, which was built upon Pillars sixty Feet high, and was fifty Cubits in Breadth, where People might conveniently walk, it being covered over to shelter them from the Weather; and on the Outside of it was a Wall, in which also were Windows, from whence they might see what passed upon the Terrace below. This Piazza encompassed another open Court of the same Breadth, called the *Court of the Gentiles*, into which all might enter who had embraced the *Jewish* Religion, of any Nation whatsoever; though they were not admitted into the inner Buildings, called the *Court of Israel*, or the *Congregation of the Lord*, until the Time appointed by the Law of *Moses*. The *Court of the Gentiles* was separated from the *Court of the Israelites* by a Wall, each Side of the Square being five hundred Cubits; and this last Court was again divided into nine Squares, every Side whereof was a hundred Cubits, and encompassed with Buildings of fifty Cubits in Breadth: So that opposite to each Front there were four Rows of such Buildings, viz. two Rows to inclose the nine Squares, and two others to divide the Squares from each other: So that these four Rows took up the Space of two hundred Cubits, and the three Squares three hundred more, which was the whole Space.

THE *Court of the Israelites* had but three Gates, one on the East, another on the North, and another on the South. That on the East was called the *Gate of Nicanor*, or the *Beautiful Gate* of the Temple; and before it there was an Ascent of fifteen Steps, upon which the *Levites* on certain Occasions used to sing the 120th Psalm, and the fourteen that immediately follow, one Psalm upon each Step; from whence we find this Title prefixed to all those Psalms, *A Song of Degrees*, or *Steps*. The Quadrangle into which they entered by this Gate, and the other six on the two Sides, were called the *Courts of the*

* *Matth.* xxi. 12. *Mark* xi. 15. *John* ii. 14.

Israelites; but the two innermost Squares, opposite to the middle Entrance, were not divided from each other like the rest, but formed an Oblong; which, however, may be distinguished into the middle Part called the *Court of the Priests*, and the inner Part, where stood what was strictly termed *the Temple*, and which is particularly described in the Book of *Kings* and *Chronicles* *. In the *Israelites Court*, over-against the Gate of the *Priests Court*, was erected a Throne for the King, (which was a magnificent Alcove) where he seated himself when he came to the Temple. In the *Priests Court* was the *Altar of Burnt Offerings*, in the Center of the whole Fabrick, and a great deal larger than that of the *Tabernacle*, having ten brazen Lavers, whereas the *Tabernacle* had but one; and a *Sea of Brass*, which the *Tabernacle* had not, supported by twelve Oxen.

On the West Side of the Altar of Burnt Offerings, there was an Ascent of twelve Steps to what we may properly call *the Temple*; and this consisted of three Parts, the *Porch*, the *Sanctuary*, and the *Holy of Holies*. The *Porch* was twenty Cubits in Length and ten in Breadth, and over it was a Tower a hundred and twenty Cubits in Height, including the several Ascents from the *Terrace Walk* before mentioned, or about half that Height from the Level of the *Courts of the Israelites*. On each Side of the *Porch* there was a Room called the *Chamber of the Knives*, fifteen Cubits in Length and ten in Breadth, equal to the Breadth of the *Porch*. In the *Porch* were the two famous Pillars *Jachim* and *Boaz*, whose Names imply, that *God alone was the Support of the Temple*. The *Sanctuary* or *Nave* of the Temple was forty Cubits long and twenty broad, wherein were the *Altar of Incense* and the *Table of Shew-bread*; but because the Temple was larger, and wanted more Light than the *Tabernacle*, instead of one it had ten golden Candlesticks. The *Holy of Holies* was a Square of twenty Cubits, wherein was placed the *Ark of the Covenant*, containing the two Ta-

* 1 *Kings* vi. throughout, vii. 13. to the End, and 2 *Chron.* chap. iii.

bles of Stone, on which God had engraven his Ten Commandments; but instead of two Cherubims, as were in the Tabernacle, there were four in the Temple. From the *Chamber of the Knives*, round the Temple and the *Holy of Holies*, there were Chambers for the Priests, one within another. They were five Cubits high, and they went up with winding Stairs on the Outside into the middle Chamber, and from the middle Chamber to the third; so that there seems to have been Galleries to go to the Doors of the second and third Stories. Over these Chambers were *Windows of narrow Lights*, or narrow without and broad within; the Temple itself being but a dark Place, thereby more fitly representing the Darknes of the Law, especially when compared with the Brightness of the Gospel.

In short, the Temple itself, strictly so called, had two Stories, the upper of which was raised quite above the adjoining Cells or Chambers. This second Story made a large Room over the *Sanctuary* and the *Holy of Holies*, of equal Dimensions with them; and some have conjectured that this was the *upper Chamber*, in which the Holy Ghost descended upon the Apostles in a visible Manner. This upper Room was appropriated to the pious Laity, as a Place for them to come and pay their Devotions in; and therefore it is not improbable that the Apostles were here, with other devout Persons, while the Temple was full of *Jews* of all Nations, who were come to celebrate the Feast of *Pentecost*; whereupon they below, hearing the Noise, which was occasioned by the shaking of the Place, ran up to see the Cause of it, and, to their great Surprise, found the Apostles distinguished from the other *Jews* about them, both by *the cloven Tongues* which sat upon each of them, and by their speaking several different Languages.

UPON the whole, the Glory of *Solomon's Temple* did not consist in the Bulk or Largeness of it, (for in itself it was but a small Pile of Building, no more than a hundred and fifty Feet in Length, and a hundred and five in Breadth, taking it all together, which is exceeded by many of our Parish-Churches) but its chief Grandeur and
Excellency

Excellency lay in its Out-buildings and Ornaments, in its Workmanship, which was every where very curious, and its Over-layings, which were vast and prodigious; for the Over-laying of the *Holy of Holies* only, which was a Room but thirty Feet square and twenty high, amounted to six hundred Talents of Gold, which comes to four Millions three hundred and twenty thousand Pounds of our *Sterling Money*.

I SHALL finish this Account of the Temple in the Words of *Josephus*, the *Jewish* Historian. "The whole Frame, says he, consisted of Stones polished to the highest Degree of Perfection, and so artificially put together, that there was no Joint to be discerned, no Sign of any working Tools being upon them, but the Whole looked more like the Work of Providence and Nature, than the Product of Art and human Invention: And as for the Inside, whatever Carving, Gilding, Embroidery, rich Silks, and fine Linen could do, of these there was the greatest Profusion. The very Floor of the Temple was over-laid with beaten Gold, the Doors were large and proportioned to the Height of the Walls, twenty Cubits broad, and still Gold upon Gold." In fine, it was Gold all over, and nothing was wanting, either within or without, that might contribute to its Glory and Magnificence.

THE glorious Temple was destroyed by *Nebuchadnezzar* in the Reign of *Zedekiah*, four hundred twenty-four Years, three Months, and eight Days after it was built, according to Archbishop *Usher*. The second Temple was built at the End of seventy Years, when the *Jews* returned from the *Babylonish* Captivity; but the Workmen were obliged to keep their Swords by them to repulse the *Samaritans*, who watched all Opportunities of obstructing them in their Design. This last Fabrick, however, fell far short of the Glory of the former; in-somuch, that many of the *Priests and Levites*, and chief of the *Fathers*, who were ancient Men, and had seen the first House, when the Foundation of this House was laid before their Eyes, wept with a loud Voice*. But what this Tem-

* *Ezra* iii. 12.

ple wanted either in its Structure, Dimensions, or Ornaments, was more than over-balanced by our Saviour's honouring it with his Presence, and thereby made more glorious than that of *Solomon*, as had been intimated by the Prophet *Haggai* *. It was finally destroyed by *Titus* the Son of *Vespasian*, together with the City of *Jerusalem*, in the 69th Year of *Christ*, which put an End to the *Jewish* State and Worship.

BEFORE I leave *Jerusalem*, the Capital of *Palestine*, it seems requisite, according to the Method I have hitherto observed, to make a Review of the History of the *Jews*, a People remarkably favoured by the Almighty; and settled in this once plentiful and happy Country by his peculiar Power and Providence. As to their Religion, it is so well known to every one who is conversant with the *Old Testament*, that it would be an unnecessary Task, as well a Trespas upon the Reader's Patience, to insist upon that Head; and with respect to their History, so much of it is likewise contained in the Holy Scriptures, that I shall treat of it with all possible Brevity.

WITHOUT going so far back as the Promises of God to *Abraham*, that he would in due Time give the Land of *Canaan* to his Posterity, (which however ought to be remembered) let us consider the *Israelites* from the Time they first began to make a Figure as a People, I mean in their *Egyptian* Bondage. It is surprizing to consider to what a prodigious Number those seventy Souls, which came down with *Jacob* into *Egypt*, increased during their Abode in that Country, *i. e.* in the Compass of two hundred and fifty Years; insomuch that *Moses* tells us, they amounted to above six hundred thousand Men, all able to bear Arms †. Their multiplying thus abundantly made the *Egyptians* look upon them as a dangerous People, whom they therefore resolved to crush as much as possible, and made it their chief Endeavour to weaken them by degrees, by hard Labour, Taxes, and all manner of Oppression. But *Pharaoh*, King of *Egypt*, having found by the Experience of at least ten Years, that

* Chap. ii. 9.

† Numb. i. 46.

neither the Hardships he laid upon them, nor all the Cruelties which his Officers and People used towards them, could prevent their multiplying as fast or faster than ever. he sent for the two chief *Hebrew* Midwives, and strictly commanded them, that when they performed their Office to their Countrywomen, they should destroy all the Males, and let the Females take their Chance. The good Midwives, abhorring so cruel a Command, made no Scruple to disobey it, and saved all the Children that were born, Males as well as Females: Whereupon *Pharaoh*, finding that these underhand Stratagems proved ineffectual, resolved to act more openly against the *Israelites*, and accordingly issued out an Order, that every male Child of the *Hebrews* should be cast into the *Nile*, and none but the Females suffered to live; by which the People found themselves obliged either to drown their own Children, or to see it done by the *Egyptians* as soon as they were discovered, and themselves severely punished for not obeying the King's Edict.

THE Designs of Providence, however, were not to be frustrated either by the private Artifices or open Violence of the *Egyptian* Monarch; for though *Moses*, whom God had ordained to be the Instrument of delivering his People from Slavery, was not born till after the Promulgation of *Pharaoh's* barbarous Edict, he was wonderfully preserved from the common Destruction; being taken up when he was exposed on the River in an Ark of Bulrushes, and educated by *Pharaoh's* Daughter. When *Moses* was grown up, having one Day observed an *Egyptian*, using an *Hebrew* with uncommon Barbarity, he was so exasperated at it, that, finding the Coast clear, he fell upon the *Egyptian*, killed him, and buried him in the Sand: But endeavouring some time after to compose a Difference between two *Hebrews*, one of them gave him very saucy Language, asking him whether he designed to kill him as he had done the *Egyptian*? Finding therefore that the Fact was known, and fearing lest it should come to *Pharaoh's* Knowledge, he fled into the Land of *Midian*, where he was received by the hospita-

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ble *Jethro*, who employed him to look after his Flocks, and at length gave him his Daughter *Zipporah*.

IN this Retirement *Moses* continued for the Space of forty Years, when God was pleased to appear to him in a burning Bush, commanding him to return into *Egypt*, to demand of *Pharaoh* in his Name the Dismission of the *Israelites*, and assuring him that those who sought his Life were now dead, and that he had nothing to fear from the *Egyptians*. *Moses* raised various Objections, and used all the Pleas he could think of to be excused from this difficult Task; whilst God graciously condescended to dispel his Fears, to clear his Doubts, and gave him repeated Assurances of his miraculous Assistance. At last *Moses* obeyed, and left *Midian*; and having met with his Brother *Aaron* at the Foot of Mount *Horeb*, whom he acquainted with the divine Commission he had received, they continued their Journey together towards *Egypt* *.

BEING arrived in the Land of *Goshen*, their first Care was to assemble the Elders or Heads of the *Israelites*, and to impart to them the joyful News of their speedy Deliverance; whilst *Moses* wrought those Miracles before them, by which God had commanded him to establish his Credit and Authority. These Tidings were received by the whole Assembly with suitable Expressions of Gratitude and Adoration to the Divine Goodness, which had at length taken pity on their miserable Condition†: But this tractable Disposition lasted no longer than they thought their Deliverance would cost nothing but Miracles, and that the Care and Danger of it would only fall upon *Moses* and *Aaron*, every Difficulty making them ungovernable and desponding.

WHEN *Moses* and *Aaron* first opened their Commission before the *Egyptian* King, and demanded Leave for the *Israelites* to go three Days Journey to celebrate a Festival in the Wilderness, and sacrifice to the Lord their God, they were dismissed with a Reprimand for putting such

* See *Exodus*, Ch. iii. and iv. throughout.

† *Exodus* iv. 29, 30, 31.

idle Notions in their People's Heads, and making them neglect their Business. Nor was this all; for, upon pretence that the *Israelites* were grown lazy and wanton, *Pharaoh* ordered their Task-masters to increase their Hardships, by not allowing them Straw to make their Bricks with as usual, but obliging them to wander up and down to gather Stubble instead of it, without diminishing one Tittle of their Work. They applied to *Pharaoh* for Redress, but to no purpose; upon which they began to inveigh bitterly against *Moses* and *Aaron*, as the Authors of this new Addition to their Misery, which could terminate in nothing but Death or Despair.

AFTER *Moses* had heard their Complaints, without offering any thing in his own Defence, or by way of Comfort to them at that time, he made his Application to God, and in the humblest Terms expostulated with him upon the ill Success of his Message. Hereupon God was graciously pleased to give him fresh Assurances of his Love and Compassion for his oppressed People, that he would speedily let all *Egypt* see that he was their God, and would be their Deliverer and Conductor into the Land which he had promised to their Fathers. To this End he enabled *Moses* to work such Miracles, and to bring such a Series of terrible Plagues upon the obstinate *Pharaoh* and the Land of *Egypt*, as one would have thought capable of softening the hardest Heart, and of humbling the proudest Monarch. It was not, however, till all the First-born of the *Egyptians* were in one Night smitten with immediate Death, that *Pharaoh* was induced to let the *Israelites* depart; urged to it by the Cries of his unhappy Subjects, who crowded about his Palace, upbraiding him with being the Cause of all the dire Calamities they had suffered.

LEAVING therefore the *Egyptians* to mourn for their Dead, the *Israelites* began their March under the Conduct of *Moses*, to the Number of six hundred thousand fighting Men, as has been observed above, besides old Men, Women and Children, and a great Multitude of Strangers. This happened on the same Day of the same Month and Week that *Jacob* first came into *Egypt*, two hundred

hundred and fifty Years before; though *Moses* makes the Sojourning of the *Israelites* four hundred and thirty Years *, computing, as some suppose, from the first coming of *Abraham* into *Canaan*.

THE infatuated *Pharaoh* and the *Egyptians* soon began to repent of their parting with the *Israelites*, and losing the Benefit of their Servitude; and accordingly pursued them with a numerous Army, to bring them back into their former Bondage. *Pharaoh*, at the Head of his Host, came up with them near the *Red Sea*, which threw them into the utmost Consternation, seeing themselves hemmed in, as it were, by the Sea, by impassable Mountains, and by the *Egyptian* Army, without any visible Way of escaping. In these Circumstances the despairing *Israelites* could not forbear upbraiding *Moses*, as if he had brought them out on purpose that they might perish in the Wilderness; but the same mighty Arm, which had been already stretched out for them in so eminent a Manner, was most signally exerted at this Juncture, and wrought for them a compleat Deliverance. A Passage was miraculously opened to them through the Midst of the Sea, the Waters being divided, and standing on each Side of them like a Wall, as we are informed by the sacred Historian †. In a Word, the *Israelites* marched safely to the opposite Shore, whilst the *Egyptians* pursuing them with great Eagerness were overwhelmed by the Waves, insomuch that neither *Pharaoh* nor any one of his vast Army escaped the common Ruin.

THE *Israelites*, beholding this total Destruction of their Enemies, began to fear the Lord, and to believe his Servant *Moses*. They now thought themselves entirely freed from Slavery, and upon the Brink of their compleat Happiness. A few Days March would easily bring them to the Borders of the promised Land, and the Conquest of it could not but appear easy to them, who had God for their Protector, and *Moses* for their Guide. And perhaps *Canaan* would soon have been in their Possession, had it not been for their continual Murmurings

* *Exod.* xi. 40.

† *Exod.* xiv. 22.

and Rebellions against the Leader whom Heaven had appointed to conduct them, joined to an invincible Fondness for Idolatry and Superstition, which proved not only a constant Obstacle to their Hopes, but the great Source of their Misfortunes, as well as the Cause of much Grief and Vexation to *Moses*, though a Man famed above all others for his meek and gentle Disposition.

SCARCE had the *Israelites* travelled three Days from the Red Sea into the Wilderness of *Shur*, before they began to shew fresh Marks of their untractable and ungrateful Temper, on account of their Want of Water. This Dissatisfaction was appeased by the sweetening of the bitter Waters of *Marah**; but in a short Time, Provisions becoming exceeding scarce, they renewed their Murmurs more violently than ever, repenting that they had suffered themselves to be decoyed from the Flesh-pots of *Egypt*, into a Wilderness where they had nothing but the Prospect of dying with Hunger†. Notwithstanding this provoking Behaviour, God was pleased to give them new Instances of his Favour, by sending them such prodigious Flights of Quails‡ as quite covered their Camp, and raining down Bread from Heaven||. But they had not advanced many

* *Exod.* xv. 22—25.

† *Exod.* xvi. 2, 3.

‡ Here we must remember, that this was done about the Middle of *April*, at which Time these Birds are known to fly out of *Egypt* cross the *Red Sea* in vast Quantities; so that the Miracle consists not so much in the great Numbers of them that fell in the Camp of the *Israelites*, as in God's directing them thither, and on that very Evening too, according to his Promise, and the Prediction of his Servant *Moses*. The Word indeed, which we render *Quail*, is confessedly of uncertain Signification, and may denote a *Locust* as well as a *Quail*; but what induces us to prefer the latter Acceptation, is that Passage of the Psalmist, [xxviii. 27.] where he

tells us, that God rained Flesh upon them as thick as Dust, and feathered Fowls like as the Sand of the Sea; which cannot, with any tolerable Propriety, be applied to *Insects*.

|| This Bread was by the *Israelites* called *Manna*; but Commentators are very much divided about the Etymology of the Name. Some derive it from the Hebrew Word *Manab*, a Gift, to intimate its being a Gift from Heaven; and others from the Egyptian Word *Man*, signifying *What is it?* This last Etymology seems the more probable, in regard the Scripture takes notice of the Surprize the *Israelites* were under when they first found this new Food upon the Ground. *Salmasius*, however, prefers another:

Days Journey, till coming to *Rephidim*, and finding no Water there, they fell into their old way of distrusting God's Providence, and murmuring against *Moses*, and that in a tumultuous and threatening Manner. To satisfy their Clamours, God ordered *Moses* to smite a certain Rock on the Side of Mount *Horeb* with his Rod, which he had no sooner done than Water gushed out in abundance at several Places, and, joining in one common Stream, ran down to the Camp at *Rephidim*. This Station was so infamous for the Mutiny of the People, and their Distrust of God, that *Moses* called the Place *Massah* and *Meribah*, which signify *Temptation* and *Contention*,

ABOUT this Time the *Israelites* were alarmed by the Approach of an Army of *Amalekites*, whom they defeated under the Conduct of *Joshua*, whilst *Moses* held up his Hands to God in Prayer, which were supported by *Aaron* and *Hur*, when through Weariness he could hold them up no longer. This good Success in their first martial Enterprize gave the *Israelites* great Encouragement, and opened a Way for them to Mount *Sinai*, where their Abode proved not only the longest, but the most famous of any other by the wonderful Promulga-

According to him, the *Arabs* and *Chaldeans* used the Word *Man* to signify a Kind of Dew or Honey that fell on the Trees, and was gathered in great Abundance on Mount *Libanus*; whence he supposes, that the *Israelites* did not use the Term *Manna* out of Surprise, but because they found this Food fall with the Dew, in the same Manner as the Honey so well known to them under the Name of *Man*. The same learned Writer adds, that the *Manna* of the *Israelites* was in reality no other than that Honey or Dew condensed, and that the one and the other were the same with the wild Honey wherewith St. *John* was nourished in the Wilderness:

So that the Miracle did not consist in the Formation of any new Substance in favour of the *Israelites*, but in the punctual Manner in which it was dispensed by Providence for the Sustainance of so vast a Multitude.—As to our Translation of *Exodus* xvi. 15, where the *Israelites* say one to another, *It is Manna, for they wist not what it was*; this seems to involve *Moses* in a Contradiction, and the Text ought undoubtedly to be rendered, (agreeably to the *Septuagint* Version, and several Authors both ancient and modern) *When the Children of Israel saw it, they said one to another, What is this? For they knew not what it was.*

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tion of the Law, and the Appointment of the principal Ceremonies they were afterwards to observe. They had not been long encamped in the Wilderness of *Sinai*, before God called *Moses* to come up to him on the Mount, and there charged him to remind the *Israelites* of the many Wonders he had wrought in their Favour, and to assure them, that if they proved obedient to his Laws, (notwithstanding their past Murmurings and Distrust of his Providence) he would still look upon them as his peculiar People, a favourite Nation, and a Royal Priesthood. Upon his Descent from the Mountain, *Moses* made a Report to the Elders, and they to the People, of the gracious Message; which they no sooner heard, but they promised all possible Obedience to the divine Commands.

WITH this Answer of the People *Moses* re-ascended the Mountain, and received a Command from God to sanctify them, and to prepare them for the glorious Scene he was going to exhibit; charging him at the same time to set Boundaries about the Foot of the Mountain, which none might adventure to pass, under the severest Penalties. On the third Day, the People having prepared themselves according to the divine Injunction, they saw, early in the Morning, the Mountain surrounded with a thick Cloud, out of which proceeded such Thunders and Lightnings, as filled them with Horror and Amazement. Upon the first Sounding of the Trumpet, which was the appointed Signal for the People to approach, *Moses* brought them out of the Camp, as near to the Mountain as the Barrier would permit; and there they observed the Top of *Sinai* covered with Fire and Smoke, whilst the Foundations of it seemed to tremble and shake under their Feet. In the midst of this awful Scene, the Sound of the Trumpet grew louder and louder, and the Claps of Thunder and Flashes of Fire more and more frequent, till *Moses*, whom God had called up to the Top of the Mountain, was returned to the People with a renewed Charge that they should not break through their appointed Limits. This being done, the Thunder and the Trumpet ceased, and every thing was hush and silent;

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when God was distinctly heard, from the midst of the Fire and Smoke, (which still continued) to pronounce the Law of the *Decalogue*, or *Ten Commandments*, which is indeed a compleat System of the moral Part of the *Jewish* Institutes.

SOON after this, *Moses* went up to the Mount again, and received from God several other Laws both ceremonial and political, which seem to have been calculated with a wise Design to preserve the People in their Obedience to God, to prevent their Intermixture with other Nations, and to promote the Happiness of their Commonwealth, by securing to all the Members of it a quiet Enjoyment of their Lives and Properties.

THE next Time that *Moses* went up to the Mountain, he took with him, some Part of the Way, *Aaron*, *Nadab*, *Abihu*, and seventy of the Elders of *Israel*, who were favoured with a Prospect of the Divine Presence. To these Elders *Moses* committed the Care of the People, and, taking *Joshua* along with him, went up higher to the Top of the Mountain, where he continued for the Space of forty Days. Here it was that God, calling him nearer to himself, laid down to him the whole Plan of the *Jewish* Religion, of the Tabernacle and all the sacred Utensils, together with several Laws relating to the Priests and *Levites*; and, having recommended a strict Observation of the Sabbath, he gave him the two Tables of Stone, whereon were written with his own Hand, at least by his immediate Direction, the ten great Commandments, which were the Sum and Substance of the Moral Law*.

DURING this long Absence of *Moses*, the *Israelites* in the Camp, who began to give him over for lost, assembled about *Aaron's* Tent in a riotous Manner, and demanded of him to make them some Gods to go before them; and such was *Aaron's* Weakness or Cowardice, that he tamely complied with their shameful Request. Having ordered them to bring a sufficient Quantity of their golden Ornaments, he made of them a molten Calf, set it upon a

* See *Exodus*, from Chap. xxv. to xxxi, inclusive.

Pedestal in Sight of the whole Camp, erected an Altar before it, and appointed the next Day as a solemn Festival to their new-made Deity, which was begun with offering Sacrifices to it, and concluded with Feasting, Singing, and Dancing. Their noisy Mirth soon reached the Ears of *Moses*, who was then descending from the Mountain with his Servant *Joshua*; and as he drew near the Camp, and saw the golden Calf, and the People rejoicing about it, fired with Indignation at their shocking Idolatry, he threw down the two Tables he had in his Hands, and brake them to pieces. He then set himself immediately about destroying the Idol, which he did so effectually as to reduce it to a Powder; and caused the *Levites* to put to the Sword about three thousand of the Delinquents.

It was not long after this, that God, to comfort and encourage *Moses* under the Fatigue he had with an obstinate People, granted his Request, and shewed him as much of his Glory as his Nature was able to bear. He likewise gave him Orders to prepare two other Tables of Stone, and to come up again to him on the Mountain by himself. Accordingly *Moses* went up early in the Morning; and having prostrated himself before the Lord, he interceded so powerfully in behalf of the People, that God was pleased to pardon their Sins, and to make a farther Covenant with them, upon Condition that they would keep his Commandments for the future; would observe *Sabbaths*, his *Passover*, and other appointed Festivals; would not worship the Gods of the *Canaanites*, nor make any Alliance with the People of the Country. *Moses* continued forty Days and forty Nights upon Mount *Sinai*, as he had done before, without eating or drinking; and when he came down from thence, his Face had contracted such a Lustre, that the People were not able to approach him; for which Reason, whenever he talked with any of them, he covered his Face with a Veil, but never made use of any when he went into the Tabernacle to receive the divine Commands.

IN less than six Months the Tabernacle and all its rich Furniture were finished, and set up at the Foot of Mount

Mount *Sinai*, on the first Day of the first Month, in the second Year after the Departure of the *Israelites* out of *Egypt*. *Aaron* and his Sons were solemnly consecrated Priests, and began to offer up all Kinds of Sacrifices upon the new Altar, according to the Law of *Moses*. Soon after this, the Heads of each Tribe appeared before *Moses* and *Aaron*, and presented a considerable offering to God, in six Waggon drawn each by two Oxen; all which were received by *Moses*, and set apart for the Service of the Tabernacle. Thus commenced this pompous Worship, in the framing and instituting whereof God was pleased to comply with their gross and carnal Minds, which he saw were incapable of being affected with one of a pure and more spiritual Nature.

THE *Israelites* had not marched above three Days from their Encampment near Mount *Sinai*, before they began to complain of the Tedioufness of their Journey, and to renew their Murmurs against their gracious Deliverer; which so provoked him, that he sent down Fire and consumed those that were in the Extremities of the Camp, or such as loitered behind on pretence of Weariness; and though the Fire ceased upon the Intercession of *Moses*, the Place obtained the Name of *Taberah*, which signifies *Burning* *.

No sooner was this Danger over, but they began to murmur at the Manna with which they had been fed so long, and to demand a supply of Flesh, regretting once more that they had forsaken the Garlick, the Onions, and the Flesh-pots of *Egypt*. This Desire, how unreasonable soever, God was pleased to gratify, by sending them such innumerable Flocks of Quails, as were sufficient for them to live upon for a whole Month together: But while they were regaling themselves with these Dainties, the Lord smote a great Number of them with a sore Disease, which carried them off suddenly; in memory whereof the Place was called *Kibroth-Hattavab*, or the *Sepulchres of Concupiscence* †.

* *Numb.* vi. 1, 2, 3. † *Numb.* xi. 34, to the End.

AFTER several Encampments the People came at length to *Kadesh-barnea*, on the *Frontiers* of *Canaan*, where *Moses* was commanded to chuse twelve fit Men, one out of each Tribe, (among whom were *Joshua* and *Caleb*) to take a View of the Country; and accordingly, having received their Instructions to examine into the Strength of its Cities and Inhabitants, the Nature and Fertility of its Soil, and the like, they set out upon their Progress, and finished it in forty Days. Being safely arrived in the Camp, they made their Report to *Moses* and *Aaron*, in the Presence of the Elders and of all the People. They began with extolling the Riches of the Land, shewing them a Specimen of it in some of its finest Fruits, and particularly a large Bunch of Grapes, which by reason of its prodigious Size, as well as to preserve it from being bruised, they had hung upon a Pole, and brought between two Men's Shoulders. But when they found that this Account had fired the People with a Desire of making the Country their own by a speedy Conquest, ten of them began to change their Note, and to represent it as a Thing impossible, both from the Strength of its fortified Towns, and the Valour and gigantick Stature of its Inhabitants. *Joshua* and *Caleb* were the only two that opposed this cowardly Representation, and gave the People all imaginable Encouragement that the Enterprize was practicable and easy; but the Account of the other Ten had struck such a Terror into them, that they all cried out there was no Probability of overcoming such powerful Nations; and their Discontent and Despair grew to such a Height, that they even deliberated upon a proper Person to re-conduct them into *Egypt*, thinking it more adviseable to take that Course, than to face so terrible an Enemy.

THIS heinous Ingratitude and Infidelity of the *Israelites* was so provoking to the Almighty, who had wrought so many Wonders for them, that he solemnly declared, that none of those above twenty Years of Age, except *Joshua* and *Caleb*, should enter into the promised Land; in that the Children should wander from Place to Place
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for the Space of forty Years*, till all the Carcases of their Fathers were rotted in the Wilderness. And as for the ten Spies, whose false Report occasioned this Rebellion, they were all destroyed by a sudden Death, and became the first Instances of the Punishment denounced against the whole Nation.

To give a detail of the many other remarkable Occurrences that befel the *Israelites* in their tedious Passage through the Wilderness, would be inconsistent with my Design, and that Brevity which I proposed to observe. I shall therefore only take notice, that during this long Interval, the divine Providence displayed itself in the most conspicuous Manner in the forming and polishing the rising Generation, for whom the Conquest of *Canaan* was reserved. The miraculous Pillar continued still to direct them, and the Manna to nourish them; without which, or some such wonderful Provision, so vast a Multitude must absolutely have perished in that barren Country: And another evident Instance of God's paternal Care for them was, that their Raiment, and particularly their Shoes, remained sound and whole, and their Feet unhurt†, notwithstanding their long and frequent Marches.

* *Moses* here makes use of a round Number, in Allusion to the forty Days of the Spies searching the Land; though it is plain that the Children did enter it in less than thirty-nine Years after this Sentence was pronounced against their Fathers. The Truth is, the forty Years must be computed from their first coming into the Wilderness, which was a Year and a half before.

† *Deut.* viii. 4. xxix. 5.— Some have taken Pains to prove that there was nothing miraculous in all this; whilst others, fond of magnifying Miracles beyond their proper Bounds, will have it that the Cloaths of the *Israelites* grew bigger, as they

themselves increased in Bulk and Stature. But both these Extremes may be avoided, by supposing that the Younger, in their proper Degrees, might succeed to the Vestments of the Elder; and the Miracle will still remain wonderful enough, that God should preserve these Vestments from decaying, and their Feet from swelling, or being callous, (as some translate it) for the Space of forty Years, notwithstanding their travelling in such hot and stony Places. As for those who think the Phrase denotes, that their Feet were not sensible of any Uneasiness or Fatigue through the whole vast Length of their Journey; this Construction seems repugnant to

Moses still continued his Intercourses with God; and if at any Time the People relapsed into their Murmurings and Rebellions, as they often did, their Punishment followed so closely and so universally, that they could never flatter themselves with the Hopes of Impunity, or think their Disobedience would be countenanced by the Number of Delinquents. Upon the whole, the Behaviour of the *Israelites* was far from being answerable to that extraordinary Care and Tenderneſs that God ſhewed towards them; for during the Remainder of their long Peregrination they were guilty of many more Seditions and Idolatries than *Moses* has thought proper to record, which yet they are ſeverely upbraided with by other inſpired Writers*.

UPON the Death of *Moses*, who was not permitted to enter into the promiſed Land, but only to take a View of it from Mount *Nebo*, *Joſhua* became the Leader and General of all *Israel* by divine Appointment. Under his Conduct they paſſed the *Jordan*, its Waters being miraculoſly divided for them, as thoſe of the *Red Sea* had formerly been at their coming out of *Egypt*; and thus having gained the Plains of *Jericho*, they encamped at a Place which was afterwards called *Gilgal*, upon account of their renewing the Ceremony of Circumciſion, which had been diſcontinued during their forty Years wandering through the Wilderneſs. By this means they were qualified to partake of the *Paſſover*, which Feſtival they now celebrated for the third Time; the firſt being at their Departure out of *Egypt*, and the ſecond at the erecting of

ſeveral Paſſages of Scripture: And therefore where it is ſaid, *Thy raiment waxed not old upon thee, neither did thy foot ſwell theſe forty years*, the eaſier Interpretation is, by way of Metonymy, to take the *Shoe* for the *Foot*, and to make the latter Part of the Verſe agree with the former, bringing the whole to this Meaning, That as their Cloaths, which covered their Bodies, did not be-

come uſeleſs through Age, ſo neither did their Shoes decay, or burſt, or grow out of Shape (for in all theſe Senſes may the original Word be taken) though they were engaged in ſuch frequent and tedious Marches.--See more upon this Subject in *Stackhouſe's Hiſtory of the Bible*, p. 486.

* *Pſalms* and *Ezekiel* in ſeveral Places. *Amos* v. 26. *Acts* vii. 25.

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the Tabernacle at the Foot of Mount *Sinai*. And now being arrived in this Land of Plenty, that Supply of Manna entirely ceased, by which they had been miraculously sustained during their long Travels through a barren Desert.

It is probable that *Joshua* was gone out alone from the Camp towards *Jericho*, in order to reconnoitre that City, and think of the properest way of besieging it, when on a sudden there appeared to him a Person cloathed in Armour, and standing at some Distance with a drawn Sword in his Hand. *Joshua* however advanced towards him, boldly asking him whether he was for or against *Israel*; and upon his answering that he was the Captain of the Lord's Host, *Joshua* fell down before him in humble Adoration, whilst the Vision commanded him to loose his Sandals from off his Feet, (as *Moses* was ordered to do at the burning Bush) and then proceeded to instruct him in what manner he would have the Siege of *Jericho* carried on, that the *Canaanites* might thereby be made sensible it was something more than an Arm of Flesh that fought against them.

THE taking and burning of the City of *Jericho*, and afterwards of *Ai*, and the great Slaughter made amongst the Inhabitants, so alarmed the Kings on that Side of the *Jordan*, that they entered into a League for their mutual Defence. But the *Gibeonites*, instead of uniting their Forces with their Neighbours, had recourse to a Stratagem*, whereby they obtained an amicable Alliance with the People of *Israel*, and averted their impending Destruction. The confederate Princes, hearing of this separate Treaty which the *Gibeonites* had made with *Joshua*, were resolved to be revenged of them for their Desertion of the common Cause; and accordingly, joining all their Forces together, they went and invested their City. The *Gibeonites*, in this Distress, sent an Express to *Joshua* desiring a speedy Succour; who did not fail to set out with all Expedition, and falling unexpectedly upon the Enemy, after a

* See a particular Account of this Stratagem in the ninth Chapter of *Joshua*.

long Night's March, forced them to raise the Siege with the utmost Precipitation. In this Enterprize God had encouraged *Joshua*, and promised him success; and therefore as the confederate Forces were endeavouring to save themselves by Flight, he poured upon them such a Shower of large Hailstones, as destroyed more than what perished by the Sword; nay he condescended so far as to change the very Course of Nature, and miraculously to prolong the Day*, in order to give *Joshua* an Opportunity of overtaking and destroying his flying Enemies.

* It is well known that many learned Men among the *Christians* have scrupled to fall in with the *Copernican* System, upon a mistaken Notion that it is directly contrary to several express Testimonies of the Holy Scriptures, and particularly this of the Sun's standing still at the Command of *Joshua*; whilst others, from a contrary Principle, have been induced to question their divine Authority, because they favoured so absurd a one as that of *Ptolemy* is now generally allowed and proved to be. Both these Extremes might have been avoided by two very obvious Observations; first, that the Expressions here made use of, *Sun, stand thou still upon Gibeon, &c.* are figurative, and incapable of a literal Sense; and secondly, that the System which supposes the Earth to be immovable in the Centre, and the Sun, Moon, and Stars to turn round it, was the most universally received, the best adapted to vulgar Capacities, and the freest from seeming Difficulties; and that nothing is more common in Scripture, than to express Things not according to the strict Rules of *Philosophy*, but according to their *Appearances*, and the vulgar Apprehension concerning them. These

Considerations, however natural and reasonable, have been so far from being universally admitted, that a great Number of Authors, both *Jews* and *Christians*, have ransack'd their Brains to find out more satisfactory Solutions, tho' with so little Circumspection and Success, that they have rather multiplied than removed the Difficulties they endeavoured to avoid. Some have affirmed, that the Motion of the heavenly Luminaries was only retarded, and not entirely suspended: But surely they do not mean, that either of these Things could have been done without an Almighty Power, and to such a Power both of them were equally easy; so that this Hypothesis neither destroys nor lessens the Miracle, though it does not come up to the Expression of the Sun's *standing still*, which is positively asserted in the Scripture. *Maimonides* is of opinion, (and in this he is followed by some Christian Writers, particularly *Grotius*) that there was no Cessation of the Sun and Moon's Motion, but that the whole Purport of the Miracle was this, That God, at *Joshua's* Request, granted him and his Soldiers such a Supply of Spirits, and so much Vigour and Activity, as

AFTER

AFTER this signal Victory *Joshua* made himself Master of all the Southern Parts of *Canaan*, which afterwards

enabled them to do as much Execution upon their Enemies in one Day, as might otherwise have taken up two: But this is a Construction so repugnant to the genuine Sense of the Text, as to need no formal Confutation. *Spinosa* has improved upon *Maimonides*, and quite removed the Difficulty by denying the Miracle, and attributing the extraordinary Length of that Day to the Refraction of the Sun's Rays by the Clouds, which were then more than usually loaded with Hail. *Peirerius*, in like manner, imputes it to some *Aurora Borealis*, or *Parbelium*, which, after the Setting of the Sun, might appear about the Territories of *Gibeon*, and make *Joshua* and his Army think that the Sun was still above the Horizon, though it was actually set as usual. All these Cavils are effectually silenced by the express Words of the Text, that *the Sun stood still in the midst of Heaven*, in the Meridian of that Place, or much about Noon; which makes it impossible that *Joshua* and the *Israelites* should have been so strangely deceived, as these Authors have represented. — Upon the whole, it is a vain Attempt to endeavour, against the obvious Meaning of the sacred Text, to explain away this great Miracle, and to account for it by natural Causes. Nor have we, notwithstanding all the Defence we owe to the Authority of the Scriptures, any Reason to reject the *Copernican* System, because they represent the Earth as immoveable, and the Sun revolving around it; for as they were

designed to teach us our Duty, and not to instruct us in the Rudiments of *natural Knowledge*, it can be deem'd no Diminution either of their Perfection or divine Authority, that they generally speak according to the common Appearance of Things, and not according to their Reality or *philosophic Truth*. And yet it must be owned, it looks as if *Joshua* had the *Solar System* in his Thoughts, when he ordered the Moon, as well as the Sun, to stop its Course; because so long as he had the Presence of the latter, that of the former was useless: But if he only requested, that the *Light* should continue in the same State wherein it then was, till he had compleated his Victory, (which is certainly all he meant) he could not but know, that, upon the Earth's standing still, the Sun and Moon would seem to do the same; though to have expressed himself in a manner so incongruous to the popular Conception, would have been improper, if not dangerous, at that Time. It will be asked, perhaps, how it was possible for the Earth to resist, for so many Hours, the Impulse of the circumambient Fluid of the *Cartesians*, or of the *Newtonian* Attraction and Gravitation, or, of whatever other Mover hurries it along, without causing an universal Stop throughout the whole System? Not to mention, that this Objection will be equally strong, if not stronger, against the other Hypothesis of the Sun's being stop'd in its Career; it may be answered, that the Fact being altogether preternatural, we need

belonged to the Tribes of *Judah*, *Simeon*, *Benjamin*, *Dan*, and *Ephraim*; and, having thus ended his second Campaign, he returned with his Army to the Camp of *Gilgal*. Here he continued for some Time, without entering upon any fresh Action, till several Princes of the North of *Canaan*, and *Jabin* King of *Hazor*, confederated together, and raised a formidable Army against him; the more so, as they had a great Number of Horse and armed Chariots, whereas the *Israelites* were all on foot. *Joshua* however, in pursuance of God's Instructions, marched directly towards the Enemy, fell suddenly upon them, and gained a compleat Victory. *Jabin* was soon afterwards killed, and his City burnt to the Ground; but the other Cities were left standing, and the Plunder given to the Soldiers.

THE Reduction of the *Canaanites*, and the Partition of the Country among the several Tribes, employed *Joshua* about six or seven Years; and he was arrived at the 110th Year of his Age, by that Time he had finished his arduous Undertaking. It is to be remembered, that the Tribes of *Reuben* and *Gad*, and half the Tribe of *Manassah*, had already had their Portions allotted them by *Moses* on the East Side of the River *Jordan*; but they had faithfully assisted their Brethren in the Conquest of *Canaan*, and now obtained from *Joshua* an honourable Dismission. This great and pious General, perceiving the Time of his Death approaching, called together the

only suppose a sufficient Power to have diverted that Impulse from the Earth, and directed it to glide on each Side of it, and then all the other Parts of the System might easily have kept on their Motion, whilst that of this Globe was totally suspended. However, though it may be difficult to give a philosophical Answer to all the Objections that have been raised against the Possibility of this Miracle, it is sufficient to say, that the supreme Author of Nature,

who first gave Motion to Matter, and whose Will alone appointed the Laws of it, can either suspend or dispense with them, whenever his own Glory, or any wise Ends of his Providence make it necessary or expedient, To doubt of this is to deny the Truth of all Miracles, and does not deserve a serious Answer.—The Reader may find more upon this Subject in the *Universal History*, and Mr. *Stackhouse's History of the Bible*.

Heads

Heads and Elders of *Israel*; and having, in a very tender and affectionate Speech, enumerated the many Blessings which God had bestowed upon them and their Ancestors, he exhorted them to a faithful Observance of his Laws, and by no means to suffer themselves to be drawn into Idolatry. He likewise prevailed with them to enter into a solemn Covenant, which he not only recorded in the Book of the Law, but set up a Monument in Memory of it under an Oak that grew within the Precinct of the Tabernacle, to be a Testimony against them in case they revolted from the Service of the Almighty.

AFTER the Death of *Joshua*, no particular Person, that we read of, succeeded him in the Government; and therefore the most probable Opinion is, that every Tribe was governed by their respective Heads or Elders, and that in their Wars with the *Canaanites* they made them their Commanders; for it is to be observed, that a considerable Part of *Canaan* remained unconquered at *Joshua's* Decease. This Form of Government, or rather Anarchy, continued above thirty Years, till the Time of the valiant *Othniel*, who was the first of those Governors of *Israel*, whom the Scripture calls *Judges*. During this Interval, the whole Nation sunk into an amazing Degree of Degeneracy and Apostasy, as if they had lost not only the Remembrance of *Joshua*, and of their late solemn Covenant, but even all Sense of Religion, all Fear of God, or Regard to his Commands. Indulging themselves in loose Conversation, and making Intermarriages with the *Canaanites*, they were drawn into the most monstrous Idolatry, worshipping *Baal* and *Ashtaroth*, and other Idols of the Heathens; which so provoked the Lord, that he left them to themselves; and, being destitute of his Protection, they were often overpowered and enslaved by their Enemies.

THE Story of *Micah*, and the War of the *Benjamites*, which happened during these Times of Confusion*, are

* These two Stories are related in the 17th, 18th, and 19th Chapters of *Judges*; and, being so placed, they may seem to belong to the latter Part of this Period; whereas, in the Judgment of most learned Men, they were transacted much about this Time.

pregnant Instances of the Apostasy and Immorality of the People. The first Slavery which their Defection brought upon them was under *Chusbanrisathaim*, King of *Mesopotamia*, who held them in Subjection about eight Years, till they were delivered by their first Judge, the above-mentioned *Othniel*, who obtained a Peace which lasted forty Years. Soon afterwards they fell again under Servitude to the *Moabites*, from which they were freed, at the End of eighteen Years, by *Ehud* their second Judge; who having privately stabbed the King of *Moab*, and escaped undiscovered, immediately assembled an Army, routed the *Moabites*, and procured another Peace for his People. *Shamgar*, their third Judge, delivered them from some Incursions of the *Philistines*, of whom he slew six hundred with an Ox-goad*, or, as the *Latin* and *Greek* Versions render it, with a Plough-share.

THE Prophetess *Deborah*, the fourth Judge of *Israel*, and her General *Barak*, set them free from a Servitude under *Jabin* King of *Canaan*, which had been longer and more grievous than any of the former. *Barak*, with only ten thousand Men, whom he assembled at Mount *Tabor*, gained a compleat Victory over the numerous Army of *Jabin* under the Command of *Sisera*; which Success put an end to the Oppression of the Northern Part of the Land for forty Years, proving the utter Ruin of the King-

* Mr. *Maundrell*, who saw them at Plough in the *Holy Land*, tells us they make Use of Goads of extraordinary Size. Upon measuring several, he found them about eight Feet long, and at the bigger End six Inches in Circumference. They are armed at the lesser End with a sharp Prickle for driving the Oxen, and at the other End with a small Spade or Paddle of Iron, strong and massy, for cleansing the Plough from the Clay that encumbers it in working. May we not from hence conjecture, (says he) that it was with

such a Goad as one of these, that *Shamgar* made that prodigious Slaughter related of him, *Judges* iii. 31? I am confident that whoever should see one of these Instruments would judge it to be a Weapon not less fit, perhaps fitter than a Sword for such an Execution.—The same single Person (continues he) both drives the Oxen and holds the Plough; which makes it necessary to use such a Goad as is above described, to avoid the Incumbrance of two Instruments. *Journey from Aleppo*, &c. p. 110, 111.

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dom of the *Canaanites* in *Hazor*. This memorable Action gave Occasion to that triumphant Song composed by *Deborah*, which we find recorded in the fifth Chapter of *Judges*.

AFTER the Death of *Deborah* and *Barak*, the *Israelites* fell again into their old Impiety, and were again given up into the Hands of their Enemies; being kept in such severe Subjection by the *Midianites*, that they were forced to betake themselves to the Mountains, and to dwell in Dens and Caves, and inaccessible Places. These Enemies likewise made frequent Inroads into their Country, especially about the Time of Harvest, destroying or carrying off the Fruits of their Labours, killing their Cattle, and leaving them almost in a starving Condition. Under this miserably Tyranny they were groaning, when God was pleased to send them a Prophet, to reproach them with their base Ingratitude, and convince them of the Justice of their Sufferings; and at the same Time sent his Angel to *Gideon*, who was then threshing out his Corn in a private and unsuspected Place, to acquaint him that he was chosen to be the Deliverer of *Israel*. *Gideon* at first excused himself on account of the Obscurity of his Family and Fortune; but being assured by repeated Miracles that the Message came from Heaven, and that he should be divinely assisted and protected, he set about the noble Undertaking; and with three hundred Men only, (to which God was pleased to reduce his Army, that they might not impute their Success to their own Strength or Numbers) advancing in the dead of the Night to the Camp of the *Midianites* and their Allies, and making use of a Stratagem which he had before concerted, he put to Flight their vast Army, who in the Flight and Confusion, mistaking their Friends for their Enemies, fell upon one another, and by that means afforded *Gideon* an easy Victory, and such a compleat one, that from that Time the *Midianites* never made any Attempt against *Israel*.

THE brave *Gideon* died in a good old Age, and left the *Israelites* in a peaceful and flourishing Condition; but they soon returned to their shameful Idolatry, and repaid his Services

Services with the blackest Ingratitude. Besides seventy Sons which he had by his Wives, *Gideon* left behind him a natural Son named *Abimelech*, a Man of a base intriguing Genius, and full of Ambition and Cruelty. Immediately after his Father's Death he repaired to *Shechem*, where his Mother's Family dwelt and had considerable Interest, whom he prevailed upon to inspire the *Shechemites* with some terrible Jealousies against the rest of the Sons of *Gideon*; and having by his Insinuations obtained from them a Sum of Money, he hired a Number of profligate Fellows, capable of the most wicked Enterprize, and led them directly to *Opbrab*, where having surprised his seventy Brethren, he murdered them all upon the Spot, except *Jotham* the youngest, who happily made his Escape. This shocking Massacre, which ought to have made him abhorred by all Mankind, especially by those who had the least grateful Remembrance of *Gideon*, brought all the *Shechemites* into his Interest, who unanimously chose him their King, in hopes that all the rest of the Nation would follow their Example. He had the Mortification, however, not to be acknowledged by any of the Tribes; and the *Shechemites* themselves soon grew jealous of him, and conspired against his Life: But it pleased God to suffer him to escape, and in a short Time to make him the Instrument of the entire Destruction of *Shechem* and its Inhabitants. Flushed with his Success against *Shechem*, he marched to reduce *Thebez*, a City of *Judab*, which had also taken up Arms against him, where he met with an ignominious Death; for having made himself Master of the Town, and being about to set fire to the Gate of the Citadel, whither the Inhabitants had retired, a Woman threw down a Piece of a Mill-stone upon him, and fractured his Skull; so that finding himself mortally wounded, he called to his Armour-bearer to put an End to his Life, that it might not be said he died by the Hand of a Woman. This was the exemplary End of *Abimelech*, who sullied the List of the Judges, being the only one that usurped and abused that Dignity.

HE was succeeded by *Tolah*, the Son of *Puah*, an eminent Man of the Tribe of *Issachar*; of whom we have nothing particular, except that he dwelt at *Shamir* upon Mount *Ephraim*, where he was buried, after he had judged *Israel* three and twenty Years.

THEIR next Judge was *Jair*, a wealthy Man, of that Part of the Tribe of *Manasseh* which dwelt on the East of *Jordan*, and possessed a vast Territory in the Land of *Gilead*. Having enjoyed his Dignity two and twenty Years, he was buried in the City of *Camon*.

ABOUT this Time the *Israelites* returned to their former Idolatry, and even multiplied the Number of their Gods, which brought upon them a fifth Servitude of eighteen Years under the *Philistines* and *Ammonites*. In their Distress they had recourse again to Prayer and Professions of Repentance, and were brought to such a Sense of their Folly, that they renounced all their Idols, and began to serve the Lord in earnest; who, according to his wonted Mercy, soon found out Means to effect their Deliverance. *Jephthah* was the Person chosen to undertake this Task, who having subdued the *Ammonites*, and chastised the Insolence of the *Ephraimites*, (who in a tumultuous manner threatened to set fire to his House, because he had not sent for them to join the Army and share in the Victory) spent the Remainder of his Days in Peace, and was buried in one of the Cities of *Gilead*, after he had judged *Israel* six Years, meaning that Part of it which was on the East Side of the *Jordan*.

THE tenth Judge of the *Israelites* was *Ibzan*, who had thirty Sons and thirty Daughters, whom he lived to see all married; and, after he had governed seven Years, was succeeded by *Elon*; and he, after a ten Years Administration, by *Abdon* of the Tribe of *Ephraim*, who ruled eight.

DURING the Time of these three last Judges, the *Israelites* enjoyed a Peace of three and twenty Years Continuance; but relapsing soon afterwards into their old Impieties, God suffered the *Philistines* to invade and oppress them, and keep them in a grievous Servitude for forty Years together. The sixth Slavery began about seven Months

Months after the Dignity of Judge had been united with that of High-Priest in the Person of *Eli*, who was of the Family of *Ithamar*, the younger Branch of *Aaron's* House, into which the High-priesthood had been translated from the elder one of *Eleazar*. It may seem surprizing that the People should have continued so long free from Defection during the Administration of Lay-Judges, and fall into Idolatry under the Government of a High-Priest: But *Eli* is particularly recorded for his Indolence and Remissness, especially towards his two Sons, whom he suffer'd to run into the greatest Excesses of Debauchery and Irreligion, to the Scandal of all *Israel**. However, he was the only Ruler the *Israelites* had during this long Thralldom, and seems to have been chosen by God as the properest Judge for them at that Time; for, as he was known to be incapable of undertaking any thing for their Deliverance, he was the fittest to withdraw their usual Confidence in human Strength, and make them look up to Heaven for Relief. Accordingly, when the Weight of their Afflictions had brought them to a just Sense of their Transgressions, God was graciously pleased to send them a Deliverer.

THE Person we mean was *Sampson*, who was wonderful from his Conception to his Death. He was the Son of *Manoah*, a Native of *Zorah* in the Tribe of *Dan*, and of a Mother whose Name we no where find in Scripture. This Woman was barren and had no Children; but an Angel appeared to her when she was alone, and assured her that she should be the Mother of a Son, who should begin to deliver *Israel* out of the Hands of the *Philistines*. This Promise was afterwards renewed by the divine Messenger, and accomplished at the Time appointed; and even in his Youth the Spirit of God began to appear in *Sampson*, enabling him to give some extraordinary Instances of Strength and Activity. How he troubled the *Philistines* so twenty Years, slew a thousand of them with the Jaw-bone of an Ass, and was at length betrayed into their Hands by a treacherous Harlot, shorn and bereaved

* 1 Sam. ii. 12, & seqq.

of his Strength and Eyes, became the Object of their Scorn and Revenge; and how, after near a Year's miserable Servitude, he buried with himself all the *Philistine* Nobles under the Ruins of a magnificent Structure; these are Particulars so well known, that the bare Mention of them is sufficient for our present Purpose,

THOUGH this extraordinary Slaughter of the *Philistine* Nobility did not put an End to the Slavery of the *Israelites*, yet it inspired them with fresh Courage to attempt the regaining their Liberty; but their horrid Wickedness proved an invincible Obstacle to their Success. Being repulsed in an Attempt against the *Philistines*, they took it into their Heads to bring the Ark of God into their Camp, in hopes, at least, that it would strike a Terror into their Enemies, and prove a Means of their future Success; but the Consequence was, that they lost both the Battle and the Ark, the *Philistines* having slain thirty thousand of their Foot, among whom were the two Sons of *Eli*; and the old Priest, upon hearing the dismal News, especially of the Captivity of the Ark, fell backwards from his Seat, broke his Neck, and died immediately, after he had been the supreme Magistrate of *Israel* for forty Years.

UPON the Death of *Eli*, the Government came into the Hands of the Prophet *Samuel*, a Man of uncommon Zeal and Courage, and fit to reduce the *Israelites* from their abominable Defection and Idolatry. He took occasion, from the People's assembling in great Multitudes about the Ark, (which the *Philistines* had been forced to send back again on account of the Plagues they suffered) to exhort them very earnestly to renounce their idolatrous Practices, and to devote themselves entirely to the Worship of the true God; on which Condition only, they might expect a speedy Deliverance from the Yoke of the *Philistines*. The People readily complied, and afterwards assembled themselves at *Mizpeh* according to his Appointment, where they fasted, prayed, confessed their Sins, and shewed all the Tokens of a sincere Repentance. This unusual Meeting gave Umbrage to the *Philistines*,
who

who immediately took up Arms, and came up against them; but upon *Samuel's* Sacrifice and Intercession for the *Israelites*, God was pleased to send such a Storm of Thunder and Lightning, as quite discomfited their Enemies, whom they pursued, and made a great Slaughter. After this Victory the Land enjoyed a profound Peace all the remaining Time of *Samuel's* Government, most part of which was employed in the Administration of Justice, for which Purpose he took a Circuit every Year round a great Tract of the Country: But, growing in Years, he appointed his two Sons to execute that Office; who, degenerated from their Father's Example, became such mercenary and corrupt Judges, that the Elders of *Israel* came in a Body to *Samuel*, complaining of the Grievances they lay under, and demanding to have the Form of Government changed, and a King instituted among them, as there was in other Nations. This Demand was far from being agreeable to *Samuel*; but, having consulted God upon it, he was commanded to comply with the People's Request, though not without previously representing to them, in the strongest Terms, the many Mischiefs and Inconveniences that would be the Consequence of a kingly Power. All his Remonstrances and Dissuasives, however, availed nothing; the People persisted in their Demand, and *Saul* was soon after anointed and proclaimed King of *Israel* by God's Appointment.

THE Beginning of *Saul's* Reign was prosperous enough, but having offended God in several Instances, he was provoked to remove the Kingdom from him and his Posterity, and to give it to a more worthy and faithful Person. After he had sat upon the Throne about seventeen Years, his Army being totally routed by the *Philistines*, he chose to rush upon his Sword, and put an End to his unfortunate Life, rather than fall into the Hands of his Enemies, from whom he expected the most cruel Treatment.

AFTER the Death of *Saul*, *David*, repairing to *Hebron*, was anointed King over *Judah* by those of that Tribe, who came to him in Multitudes; whilst *Abner*, *Saul's* General, took his Son *Ishbosheth*, who was then forty Years old, and proclaimed him King over *Israel* at *Mahanaim*,

Mahanaim. But *Ishbosheth*, after a short Reign, being slain by *Baanah* and *Rechab*, all the Tribes of *Israel* sent their Deputies to *David*, acknowledging his Title, and promising his Allegiance; so that now he was anointed King over all the Tribes, after he had reigned at *Hebron*, over that of *Judah* only, for the Space of seven Years and six Months. Being thus invested with full regal Power, and having a brave Army, he made his first Expedition against *Jerusalem*, when *Joab* distinguished himself by taking the Fort of *Sion* by Assault, which till that Time had been thought impregnable. *David* enlarged the Buildings of the Place, and from that Time made it his Residence, calling it the *City of David*; whilst *Joab* repaired and beautified the old City *Jebus* or *Jerusalem*, and surrounded it with a strong Wall; from whence it became the *Metropolis* of *Judea*. I cannot pretend to enumerate all the Enterprizes and Victories of *David*; but in general it may be said, that he was a valiant and warlike, as well as pious Prince, and was successful in his Wars against the *Philistines*, *Moabites*, *Amalekites*, *Edomites*, *Syrians* and other Enemies; from whom he took such a vast Quantity of the richest Spoils, (Part of which he never failed to dedicate to the Design of building a Temple) that the Wealth which he left behind him is almost beyond Belief. God was pleased to express his Approbation of *David's* pious Intentions of erecting a magnificent Fabrick for religious Worship: but as he was a Man of War, and had often defiled his Hands with Blood, the divine Wisdom thought proper to reserve that Work for his Successor *Solomon*, whose Reign was blessed with a profound Peace, and himself with extraordinary Affluence and Prosperity. *David* died in the 70th Year of his Age, after he had reigned thirty-three Years over all the Tribes of *Israel*.

SOON after *Solomon's* Accession to the Throne, he set about executing his Father's Design of building a Temple to the Lord; in which he received great Assistance, as has been already observed, from *Hiram* King of *Tyre*, who had also maintained a strict Friendship and Alliance with *David*. To carry on this stupendous Work with the greater

greater Ease and Speed, *Solomon* caused an Account to be taken of all the *Canaanites*, and other foreign Slaves, who were in the Land, who were found to amount to 153,600 of whom he appointed 70,000 to carry Burdens, 80,000 to hew Timber and Stone in the Mountains, and the remaining 3,600 to be their Overseers. Besides these Strangers, who were under the Direction of some of his Officers, he levied 30,000 Men out of all *Israel*, whom he appointed to work on Mount *Libanus* one Month in three, 10,000 every Month, under the Inspection of *Adoniram*: These were likewise employed in hewing of *Woods*, Marble, and other Stone, which was afterwards wrought by the *Tyrian* Masons and Carvers, and being conveyed to *Joppa* by Water, was carried from thence to *Jerusalem*. Whilst these were preparing, *Solomon*, who had been still adding immense Quantities of Gold, Silver, precious Stones, and other rich Materials, to those which *David* had laid up before his Death, put them into proper Hands to be wrought into an almost infinite Variety of Ornaments. In a Word, such was the Number of Hands employed, and such the Diligence of the Workmen and Overseers, that *Solomon* was able to lay the Foundations of this vast Structure, which we have already described, in the fourth Year of his Reign, which was the second after *David's* Death, and the four hundred and eightieth after the Departure of the *Israelites* out of *Egypt*, and in little more than seven Years the whole Fabric was compleated. But though in the former Part of the Prince's Reign we meet with nothing but what gives us the highest Idea of his Wisdom, Piety, and Magnificence, yet how differently did he appear in the decline of his Life! And *Solomon*, renowned for his Wisdom, beloved of God, and admired by all the World for his excellent Virtues, became at last such a Slave to the Passion of Love, that he ventured to marry a surprising Multitude of strange Women, without Distinction of Nation, Country, or Religion, and without the least Regard to God's express Commands to the contrary, till at length he preferred himself to be seduced into all manner of Idolatry. The Number of his Wives amounted to seven hundred besides

three hundred Concubines, or Wives of the se-
 Rank; and his Complaisance for them went so far,
 build Altars and Temples to their several Deities;
 such that the Neighbourhood of *Jerusalem*, if not
 City itself, was filled with Idols and Temples; and
 Mount of *Olives* was defiled with two Altars, one to
 the God of *Moab*, and another to *Moloch* the
 of the *Ammonites*. Such a shameful Apostasy was
 displeasing to the Almighty, who accordingly let
 know, that his Ingratitude would cost his Succes-
 the Loss of his Kingdom, the Tribe of *Judah* ex-
 ed, which he would leave them, in consideration of
 former Promise to *David*, for whose Sake he also for-
 to rend the other Tribes from him till after his De-
 Whether this Denunciation awakened him to Re-
 nance, or whether he died immersed in his Idolatry
 Lust, the Scripture does not inform us, nor are the
 ned at all agreed. He died in the fortieth Year of
 reign, and about the fifty-eighth of his Age, and was
 ed in the stately Sepulchre of his Father *David*.
 He was succeeded by his Son *Rehoboam*, who had
 potent Adversaries to deal with. The first was
 King of *Edom*, the second *Rezin* King of *Damascus*
 and the third, and most dangerous of all, was *Je-*
shophat, a bold enterprizing young *Ephramite*, whom *So-*
 had formerly made Overseer of his Buildings. This
 had been told by the Prophet *Abijah* that God would
 him the ten Tribes which were to be rent from *Solo-*
 Successors; and either upon that Account, or some
 ular Misdemeanour, he had been forced to fly into
 to avoid the King's Resentment, where he probably
 erted with the King of *Edom* about causing an Insur-
 on in *Israel*. As soon as he heard, therefore, that
Rehoboam was upon the Throne, he returned from *Egypt*
 catch an Opportunity of putting his Designs in Exe-
 on, and soon met with one as favourable as he could
 ble desire. *Rehoboam* was gone with his Court, and
 he Elders of the Tribes to receive their Homage at
Shechem; but they refused to acknowledge him, unless he
 d promise to redress some Grievances, which they
 com-

complained they had laboured under in the Reign of his Father. The young Prince, instead of listening to the salutary Counsel of those who advised him to make the People some gracious Promises, answered them in a haughty Tone, That he designed to govern them with greater Severity than ever his Father had done; and that, if they dared to murmur, he would use Scorpions instead of Whips to chastise their Insolence. This imprudent Answer provoked them to such a Degree, that they disclaimed farther Allegiance to the House of *David*; and having murder'd *Adoram*, whom the King had sent to appease the Tumult, ten of the Tribes declared for *Jeroboam*. After this Outrage committed upon his Minister, *Jeroboam* thought it high Time to consult his own Safety by flying with all Speed to *Jerusalem*; by which Means he secured the two Tribes of *Judah* and *Benjamin*, and raised an Army of a hundred and eighty thousand chosen Men, in order to reduce the rest to their Obedience: While they were on their March, the Prophet *Shemaiah* came and acquainted them, that this Revolt of the *Israelites* was from God, and persuaded them to desist and return home, which they did accordingly. Thus was this great and flourishing Kingdom, almost in its Infancy split in two Parts, which ever afterwards went under different Denominations, the one being called the Kingdom of *Judah*, and the other the Kingdom of *Israel*, where the latter included the whole before this memorable Division.

THESE two Kingdoms subsisted, in opposition to each other, till *Salmaneser* having destroyed *Samaria*, and carried away the ten Tribes captive, put an End to the Kingdom of *Israel*, two hundred and fifty four Years after its Separation from that of *Judah*. During this Period the Kings of *Israel* and *Judah*, as well as the respective People, were sometimes pious and zealous for the Worship of the true God, and sometimes immersed in all manner of Idolatry and Wickedness. Their Successes were consequently various, being sometimes under the Blessing and Protection of Heaven, and at other Times drawing upon themselves the heaviest Judgments.

now victorious over their Enemies, and then again overpowered and distressed.

THE Kingdom of *Israel* was destroyed in the Reign of *Hoshea*, but that of *Judah* subsisted till the Time of *Zedekiah*, when *Nebuchadnezzar* besieged and took *Jerusalem*, and after having plundered it, ordered the Temple, Palace, and the whole City to be set on fire, and burnt to the Ground. The Walls, Towers, and other Fortifications were demolished, and all the *Jews*, down to the very common People, were carried away Prisoners beyond the *Euphrates*, except some few of the baser Sort, who were left to till the Ground and dress the Vineyards*. As for the unfortunate *Zedekiah*, after he had seen all his Children cruelly butchered before his Face, his Eyes were put out, and he was sent in Chains to *Babylon*, where he finished his Days in a Prison. This was the dreadful End of that glorious Kingdom, and of the *Jewish* Monarchy, after it had stood four hundred and sixty-eight Years from the Time that *David* began to reign over it, three hundred eighty-eight from the Revolt of the Ten Tribes, and a hundred thirty-four from the Excision of the *Israelitish* Commonwealth; having enjoyed the Sunshine of the Divine Protection, which nothing could have eclipsed, but the almost constant and horrid Ingratitude of the People, and their invincible Itch of imitating the Idolatries and Sorceries of other Nations.

THE Term of seventy Years, which had been prefixed by the Prophet *Jeremiah* for the Continuance of *Judah's* Captivity, (and which must be computed from the first Time of *Nebuchadnezzar's* taking *Jerusalem*, when *Daniel* and his Companions were carried away to *Babylon*) being come to a Conclusion, and *Cyrus* being in full Possession of the *Persian* Empire, he published a Decree, whereby he gave free Liberty to the *Jews* to return into their own Country, and to rebuild the House of the Lord at *Jerusalem*. He also ordered his Treasurer to restore the sacred Vessels, which *Nebuchadnezzar* had taken out of the former Temple and brought to *Babylon*; and wrote Letters

* 2 *Kings* xxv. 12.

recommendatory to the Governors of several Provinces to assist the *Jews* in their Undertaking.

By the Encouragement of this Decree, the *Jews* soon gathered together in order to return home, to the Number of forty-two thousand three hundred and sixty, exclusive of their Servants, who were seven thousand three hundred and thirty-seven more; so that they amounted in all to forty-nine thousand six hundred and ninety-seven Persons*. The chief Leaders of these returning Captives were *Zerubbabel* and *Jeshua*, the former descended in a direct Line from the Regal, the latter from the Pontifical Family. *Zerubbabel* was made Governor of the Land by a Commission from *Cyrus*, and *Jeshua* of course succeeded to the High-priesthood; and with them were joined several others, as Assistants, for settling all Affairs both in Church and State.

ABOUT fourteen Months after their Return from Captivity, the *Jews* laid the Foundations of the second Temple, in the carrying on of which Work they met with great Obstructions from the *Samaritans*; who, though they could not alter the Decree that *Cyrus* had made in favour of it, yet by Bribes, and underhand Dealings with his Ministers, they in a great Measure defeated its Effects; so that the Building went slowly on for several Years, and upon the Death of the Prophet *Daniel*, (who was a powerful Advocate for his Countrymen at the *Persian* Court) and afterwards of their great Benefactor *Cyrus*, it was quite intermitted, until the second Year of *Darius* the Son of *Hystaspes*, when it was re-assumed, and finished in the sixth Year of that Prince's Reign; its Dedication being celebrated by the Priests and *Levites*, and all the Congregation of *Israel*, with great Joy and Solemnity.

UPON the Death of *Zerubbabel*, the Administration both of Civil and Ecclesiastical Affairs devolved upon *Ezra*; but in twentieth Year of *Artaxerxes Longimanus*, *Nehemiah*, who was one of that Prince's Cupbearers,

* *Ezra*, ii. 64, 65. *

obtained Leave to go to *Jerusalem*, and a full Commission (as Governor of the Province of *Judæa*) to repair the Walls, to set up the Gates, and to fortify the City again, in the same Manner it had been before it was dismantled by the *Babylonians*. To do him the greater Honour, the King ordered a Body of Horse to escort him to *Jerusalem*; and wrote to all the Governors of the Provinces on this Side the *Euphrates*, to give him all possible Assistance in his Undertaking. In a Word, this pious *Jew* executed every Part of his Commission with incredible Zeal and Activity; and, at the Expiration of the Time that was allowed him, returned to *Babylon* according to his Promise.

SOME Time afterwards *Nehemiah* came again to *Jerusalem*, and set himself about reforming several Abuses which had crept into the *Jewish* Church and State during his Absence. How long he lived is uncertain, but soon after his Death the People relapsed into their former Corruptions, for which Reason we find *Malachi*, the last Prophet under the Law, and who must have lived in the Time of *Nehemiah*, reproving the Priests for their Iniquity and scandalous Lives, and upbraiding the People with their Neglect of the Worship of God, their Refusal to pay their Tithes and Offerings, their divorcing their own Wives and marrying strange Women, and their Inhumanity and cruel Usage of their indigent Brethren; the very same Enormities that this good Governor had laboured to reform.

THE pious *Nehemiah* was the last Governor that the Kings of *Persia* sent to *Jerusalem*; for after his Death, *Judæa*, being added to the Prefecture of *Syria*, was subjected to the Rulers of that Province; and, under them, the Administration of all publick Affairs, both Civil and Ecclesiastical, was committed to the High-Priest; which made that Office much more coveted than it used to be, and sometimes tempted those to invade it who had no Right to the Dignity.

THE *Jews* continued subject to the *Persian* Empire till it was destroyed by *Alexander* the Great; who, having vanquished *Darius* in two pitch'd Battles, taken his Mo-

ther, Wife, and Children Prisoners, over-run *Syria* and *Phœnicia*, and made himself Master of *Tyre*, marched from thence to *Jerusalem*, with an Intent to punish the Disobedience of the *Jews*, who refused to submit to him whilst *Darius* was alive, to whom they had taken an Oath of Allegiance. In this imminent Danger, *Jaddus* the High-priest was ordered by God in a Dream to cloath himself in his pontifical Robes, and with the Priests also dressed in their proper Habits, and the People in white Garments, to go out of the City and meet the approaching Conqueror. *Jaddus* obeyed the divine Command; and the Solemnity of the Procession, especially the awful Appearance of the High-priest, had such an Effect upon the angry Monarch, that his Resentment was immediately softened into a religious Veneration, and being conducted into *Jerusalem*, he offered Sacrifices to God in the Temple, where *Jaddus* shewed him the Prophecies of *Daniel* relating to the Overthrow of the *Persian* Empire by a *Grecian* King, which confirm'd *Alexander* in the Opinion that he himself was the Person whom Heaven had chosen for that Purpose. Before he left *Jerusalem*, he granted the *Jews* a Toleration to live according to their own Laws and Religion, and an Exemption from the Payment of Tribute every seventh Year, when they were forbidden to till the Ground; and having signified his Pleasure, that if any of them had a mind to serve in his Army he would readily receive them, and permit them to observe their own Customs and Way of Worship, great Numbers listd themselves in his Troops, and followed him in his Expeditions.

AFTER the Death of *Alexander*, and the Division of his Empire, *Judæa* frequently changed its Masters, being almost alternately subject to the Kings of *Egypt* and *Syria*, according as their Arms prevailed, till the cruel Reign of *Antiochus Epiphanes*, who proved a very terrible Enemy and Persecutor of the *Jewish* Nation. This *Syrian* Monarch, among other Instances of his Rage and Severity, published a Decree, commanding all the Nations under his Dominion to forsake their ancient Rites and Usages, and to conform to the Religion of their Prince;

Prince; but though this was expressed in general Terms, it was chiefly designed against the *Jews*, whom the King was absolutely determined to destroy. The Officer, who was sent to see this Decree put in Execution, was named *Athenæus*; on whose Arrival at *Jerusalem* all Sacrifices to the God of *Israel* were suspended, and all the Rites of the *Jewish* Religion. The Temple itself was dedicated to *Jupiter Olympius*, (whose Image was set up on the Altar of Burnt-Offerings) and all the People obliged to offer Sacrifice to him upon pain of Death. In short, no manner of Cruelty was omitted, to force the *Jews* to abandon their Religion and turn Idolaters; but though many of those unhappy People yielded to the Violence of Persecution, yet several continued inflexible, and chose to suffer Death, rather than to forsake the Law of their God; among whom the most memorable are *Eleazar*, an ancient Scribe, and the heroick *Salomona* and her seven Sons, whose Story is so well known as to need no Repetition*.

To make head against this terrible Persecution, and to work Deliverance for *Israel*, it pleased God to raise up *Mattathias*, descended from *Asmoneus*, a Priest of the Course of *Joarib*, from whom the whole Family had the Name of *Asmoneans*. Being joined by great Numbers of *Jews*, who had a just Concern for their holy Religion, he ventured out of his Fastnesses to which he had retired, and, going round the Cities of *Judah*, he pulled down the heathen Altars, re-establish'd the true Worship, caused the Children to be circumcised, cut off all the Apostates that fell in his Way, and destroy'd all Persecutors wherever he came. Before *Mattathias's* Death, he called together his five Sons, *John*, *Simon*, *Judas*, *Eleazar*, and *Jonathan*, and having exhorted them to stand up valiantly for the Law of God, and to fight the Battles of *Israel* with Courage and Constancy, he appointed *Judas* to be their Captain, and *Simon* to be their Counsellor; and so gave up the Ghost in the hundred and forty-sixth Year of his Age, very much regretted by the faithful *Israelites*.

* See 2 *Macc.* ch. vi. and vii. and *Josephus de Maccabæis*.

HIS Son *Judas* (surnamed *Maccabæus*) was surprizingly successful in his Wars against the Enemies of his Country, defeating in the first place *Apollonius*, who was Governor of *Samaria* under *Antiochus*; and afterwards *Seron*, who was slain and killed in a Battle, as *Apollonius* had been before him. With a handful of Men he likewise vanquished and put to flight the Army sent against him under the Command of three eminent Generals, *Ptolemy Macron*, *Nicanor*, and *Gorgias*. After this, having Intelligence that *Timotheus* and *Bacchides*, two of *Antiochus's* Lieutenants, were drawing Forces together to oppose him, he marched against them, and obtained a signal Victory, killing above twenty thousand of their Men, and enriching his Troops with their Spoils. In the next Place *Lyfias*, whom *Antiochus* had commanded to extirpate the whole *Jewish* Nation, ashamed of the ill Success his Master's Arms had hitherto met with, put himself at the Head of an Army of sixty thousand Foot and five thousand Horse, and marched into *Judea* with a full Intent to destroy the Country and all its Inhabitants: But *Judas* gave him Battle with only ten thousand Men, killed five thousand of the Enemy, and put the rest to flight; and *Lyfias* retired with his baffled Army to *Antioch*. Upon receiving all this ill News, *Antiochus* resolved to set out himself with all possible Expedition, in order to make the *Jews* feel the dreadful Effects of his Wrath, breathing nothing but their total Ruin and Destruction: But God was pleased to give a sudden Check to his Fury, by smiting him with excessive Pains and a most nauseous Ulcer; which, together with some violent Bruises he had received by a Fall from his Chariot, put an End to his impious Life, after he had languished for some time in a miserable Condition, and under the most horrid Torments both of Body and Mind.

He was succeeded in the Kingdom of *Syria* by his Son *Antiochus Eupator*, who was then in his Minority, and under the Tuition of *Lyfias*. The Persecution and Wars against the *Jews* were continued in this Prince's Reign, and the brave *Judas* still went on successfully, gaining great Advantages over *Antiochus's* Generals, and over him-

himself in Person, till at length he obtained a Peace upon honourable Conditions. Soon after this, *Demetrius*, (surnamed *Soter*) who had been sent an Hostage to *Rome*, made his Escape from thence, and landed in *Syria*, in order to get Possession of the Kingdom, to which he had a legal Title. On this Occasion *Eupator* was deserted by every body, being seized by his own Soldiers, together with the Regent *Lyfias*; and both of them were put to Death by Order of *Demetrius*, who by that means saw himself established upon the Throne without Opposition. *Judas* was likewise victorious over this Prince's Generals, particularly *Nicanor*, whose Army, consisting of thirty-five thousand Men, he totally destroyed in a pitched Battle, that not one of them was left to carry home the Tidings of their Overthrow. *Demetrius*, hearing of the Defeat and Death of *Nicanor*, sent *Bacchides* and *Alcimus* into *Judæa* with another powerful Army; at whose Arrival *Judas* had no more than three thousand Men to oppose them, who were so terrified with the Strength and Number of the Enemy, that they all abandoned him except eight hundred. With these few, however, he had the Boldness to hazard a Battle, in which, after having done every thing that a great and valiant General could do, being overpowered by Multitudes he was at length slain; and his dead Body being taken up by his two Brothers, *Simon* and *Jonathan*, was buried in the Sepulchre of his Ancestor, with all the funeral Honour that was due to the Memory of so brave a Man, and so excellent a Commander.

UPON the Death of *Judas*, his Brother *Jonathan* was made Captain of the *Jewish* Forces, who so harrassed and distressed the Army of *Bacchides*, that he readily consented to an Accommodation, which *Jonathan* had proposed. The Wars being thus happily determined, *Jonathan* took care to reform, as far as in him lay, all Abuses in the *Jewish* Church and State, repaired the City of *Jerusalem*, fortified it on every Side, and rebuilt the Wall round the Mount of the Temple, which had been demolished. After this, having interested himself in the Affairs of *Syria*, he performed many gallant Exploits,

and was at last treacherously murdered by *Tryphon*, who usurped that Kingdom.

He was succeeded in the Command of the *Jewish* Army by his Brother *Simon*, who obtained from *Demetrius Nicanor* a Grant of the Sovereignty of *Judæa*, on Condition of assisting him against the Usurper *Tryphon*. On the same Account *Antiochus Sidetes* also made *Simon* very large Promises, which however he was so far from performing when he was settled on the Throne of *Persia*, that he concerted, or at least was privy to, the most abominable Measures to bring about *Simon's* Destruction. *Simon* had a Son-in-Law named *Ptolemy*, who formed a Design, which he communicated to *Antiochus*, of usurping the Government of *Judæa* to himself; and to this End he invited *Simon*, and his two Sons *Judas* and *Mattathias*, to an Entertainment; and whilst they were drinking and making merry, he basely caused them all to be assassinated.

THE ambitious Views, however, of this execrable Murderer were happily disappointed; *John Hyrcanus*, a third Son of *Simon's*, being declared High-Priest and Prince of the *Jews* in the Room of his Father. *Antiochus*, taking the Advantage of *Simon's* Death, invaded *Judæa*, drove *Hyrcanus* out of the Field, and so closely besieged him in *Jerusalem*, that he was forced to sue for Peace, and capitulate upon dishonourable Terms. But afterwards, during the Divisions and Disturbances that happened in the *Syrian* Empire, *Hyrcanus* took an Occasion not only to enlarge his Territories, but to shake off all Subjection to that Monarchy, and to render himself entirely independent. He destroyed the *Samaritan* Temple on Mount *Gerizim*, and at last the City of *Samaria* itself. He conquered the *Idumæans*, and obliged them to embrace the *Jewish* Religion. He also renewed the Alliance with the *Romans*, which had been made by his Father *Simon*, and obtained from them greater Privileges and Advantages than ever the *Jews* had enjoyed before.

ON the Death of *Hyrcanus* who left five Sons behind him, *Aristobulus* the eldest succeeded his Father both in
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the Pontificate and temporal Sovereignty, and was the first in *Judea* that assumed the Diadem and Title of King since the *Babylonish* Captivity. His Mother, in virtue of *Hyrcanus's* Will, made some Pretensions to the Government; on which account he imprisoned her, and caused her to be starved to Death. He also put all his Brothers under the like Confinement, except *Antigonus*, who was his great Favourite, and at first admitted to a Share in the Government; but soon afterwards his Affections began to cool, and he took away his Life upon a false Accusation. He entered into a War with the *Ituræans*, and having subdued the greatest Part of them, he forced them to embrace *Judaism*, as his Father had the *Idumæans* some Years before.

IMMEDIATELY after the Death of *Aristobulus*, his Widow *Salome* released the three Princes out of Prison, in which her Husband had kept them during his Life-time; and *Alexander Jannæus*, the eldest of them, was placed on the Throne. He put his next Brother to Death, who had endeavoured to deprive him of the Crown; but as for the youngest, named *Abfalom*, who desired to live quietly in a private Condition, he granted him his Favour and Protection. This Prince besieged *Ptolemais*, but to no purpose, and was afterwards defeated by *Ptolemy Lathyrus*, King of *Cyrus*; however, *Cleopatra* Queen of *Egypt* came to his Assistance, with whom he concluded an amicable Alliance. After this he took *Gadara*, the strong Fortress of *Amathus*, the City of *Gaza*, and other Places; maintained a six Years War against his rebellious Subjects, during which Time above fifty thousand of them lost their Lives; and, having been successful in several military Enterprizes, he died at last at the Siege of *Ragaba*.

HE left behind him two Sons, *Hyrcanus* and *Aristobulus*; but he decreed by his Will, that his Widow *Alexandra* should govern the Kingdom during her Life, and chuse which of the Sons she thought fit to succeed her. According to her Husband's Advice, she gave up herself and her Children entirely to the Direction of the *Pharisees*, who were then in great Esteem, and who may be

said to have had the entire Management of Affairs during the Reign of this Princess, which gave them an Opportunity of oppressing and persecuting all those who were of the opposite Party.

WHEN *Alexandra* was established upon the Throne, she made *Hyrchanus* High-priest, and upon her Death-bed declared him her Successor; but *Aristobulus* had taken care, during the Queen's Illness, to form such a strong Party in his favour, that *Hyrchanus* found himself obliged to resign both the Crown and High-priesthood to his Brother, and to submit to live quietly upon his own private Fortune. *Hyrchanus*, however, at the Instigation of *Antipater*, applied to *Aretas*, King of *Arabia Petraea*, for Assistance to reinstate himself in his Kingdom; and having obtained a Supply of fifty thousand Men, he gave Battle to *Aristobulus*, and gained a compleat Victory. But notwithstanding this Defeat, *Aristobulus* kept Possession of the Kingdom till *Pompey* entered *Judaea* with a Roman Army, made him his Prisoner, took *Jerusalem*, and restored *Hyrchanus* to his Pontifical Dignity, as well as to his temporal Power; though he would not permit him to wear a Diadem, and obliged him to pay an annual Tribute to the Romans.

POMPEY having sent *Aristobulus*, and his two Sons *Alexander* and *Antigonus*, Prisoners to Rome, *Judaea* might have expected a lasting Tranquillity; but *Alexander* finding means to escape, returned home, and began to raise some Forces against *Hyrchanus*; which, however, were soon routed by *Gabinius*, the Roman Governor of Syria, and he himself had his Head struck off at *Antioch* by *Pompey's* Order. *Aristobulus*, and his Son *Antigonus*, after they had been five Years at Rome, having made their Escape, returned into *Judaea*, where the former endeavoured to create fresh Troubles; but *Gabinius* falling suddenly upon him, before he was prepared to make a sufficient Resistance, took him Prisoner, and sent him back again to Rome, where at length he was poisoned by some of *Pompey's* Party. Some time after this, *Antigonus*, the youngest Son of *Aristobulus*, obtained an Army of *Parthians* to assist him in recovering his Father's Kingdom;
by

by whose means he took *Hyrchanus* Prisoner, cut off his Ears, (to render him incapable of the High-priesthood) and then delivered him to the *Parthians*, who carried him to *Seleucia*. From this Time *Antigonus* assumed the Title of King, though never acknowledged by the *Jews*: Nor did his Reign last above two Years, for *Herod*, who was created King of *Judæa* by the *Roman* Senate, made War against him, shut him up in *Jerusalem*, and having made himself Master of the City, as well as of that Prince's Person, sent him in Chains to *M. Antony*, who caused him to be put to Death, after a formal Trial. With him ended the Reign of the famous House of *Asmoneans*, after it had lasted a hundred and twenty-nine Years, from the Beginning of the Government of *Judas Maccabæus*.

OLD *Hyrchanus*, the only rightful Prince of *Judæa*, returned to his native Country upon the Death of *Antigonus*, and for some Time lived contentedly under *Herod's* Government, of whose Greatness he had laid the Foundation, but who at last basely caused him to be put to Death upon a sham Pretence of his holding a treasonable Correspondence. This *Herod*, surnamed *the Great*, was the Son of *Antipater*, an *Idumæan*; and was created King by the Power of *M. Antony*, and confirmed by *Augustus*. In his Reign the Kingdom was more enlarged, and in greater Splendor than ever it had been since the Time of *Solomon*. He rebuilt the Temple, which by length of Time, (having now stood five hundred Years) as well as the Violence of Enemies, was in a decayed and ruinous Condition. In two Years he got together all proper Materials, and in nine and a half more the Structure was so far finished, as to be fit for divine Service; though, to carry on the Out-buildings, a great Number of Workmen were continued about it all the Time that our Saviour was upon Earth, and for some Years after. *Herod* was the first Foreigner to whom the *Jews* became immediately subject; so that *the Sceptre being now departed from Judah*, God was pleased to send into the World the promised *Messiah*, our blessed Lord and Saviour, who was born at *Bethlehem* in the thirty-

third Year of *Herod's* Reign, in the twenty-sixth of that of *Augustus* from his Overthrow of *Antony* at *Actium*, and (according to the exactest Computation) in the four thousandth Year of the Creation*.

AFTER *Herod's* Death his Dominions were divided according to his Will, which was confirmed by *Augustus*. That Part of his Kingdom, which included *Judæa*, *Idumæa*, and *Samaria*, he left to his eldest Son *Archelaus*: To *Philip* he gave *Auronitis*, *Trachonitis*, *Panæas*, and *Batanea*; and *Herod Antipas* had *Galilee* and *Peræa*. *Archelaus*, following the Steps of his Father, rendered himself so odious to the *Jews*, that they made a Complaint of him to *Augustus*, who, upon a full Hearing both of his Crimes and Vindication, deprived him of his Government, banished him into *Gaul*, and reduced his Dominions to the Form of a *Roman Province*, which was afterwards ruled by a Governor who was sent from *Rome*, who was called *Procurator*, but in some Cases was subject to the President or Governor of *Syria*. *Herod Antipas*, who put *John the Baptist* to Death, and in whose Reign our Lord suffered, was at length banished himself, and his Dominions were given by *Caligula* to *Herod III*, surnamed *Agrippa*; as were also those of his Uncle *Philip*,

* This Calculation (which is Archbishop *Ussher's*, falls in exactly with the Time where an old Tradition of the *Jews* places the Beginning of the Days of the *Messiah*. According to that Tradition, the World was to last six thousand Years; two thousand before the Law, two thousand under the Law, and two thousand under the *Messiah*. This Tradition is of great Antiquity, and esteemed as authentick as any of the Sort; but its pretending to foretell when the World shall end (which the Scriptures make a Secret that God has reserved to himself) sufficiently shews its Vanity. However, since the *Jews*

have thought fit to place it among their most authentick Traditions, it serves against them, first, to prove the Time when according to their own Doctrine the *Messiah* was to come; and secondly, to convict them of their gross and most perverse Infidelity, in that they have now suffered above seventeen hundred Years to elapse, since the Time which they themselves assign for the Commencement of the *Messiah's* Appearance, and have not yet acknowledged him in the Person of *Christ*, the Time of whose Birth agrees so exactly with their own Tradition. *Prideaux's Connection*, Vol. IV. p. 922.

with

with the Addition of the Tetrarchy of *Abylene* in *Syria*, which formerly belonged to *Lyfani*. The succeeding Emperor *Claudius* confirmed him in his Honour and Sovereignty, and also gave him *Samaria*, *Judæa*, and *Idumæa*, with all that had been subject to his Grandfather *Herod the Great*. This Prince was succeeded in Part of his Dominions by his Son *Agrippa Minor*, before whom *St. Paul* pleaded his Cause, and who was the last that was called King of the *Jews*, for in his Time the City of *Jerusalem* was destroyed by *Titus*, and the whole Kingdom reduced to a *Roman Province*.

I SHALL conclude this Summary of the *Jewish History* with a short Account of the Siege and Destruction of *Jerusalem* by the *Romans*, one of the most memorable Events in all Antiquity. Famines, Plagues, Earthquakes, ominous Voices, Armies and flaming Swords in the Air, were the fatal Prefages of the Ruin of that glorious City and Temple; and there never was the like signal Instance of Heaven's Visitation of a People, who, by their obstinate Blindness and Impiety, were become miserable Objects of divine Wrath, and fully ripe for Vengeance. *Vespasian*, having himself reduced most of the Country of *Judæa*, left the Management of the War against the *Jews* to his Son *Titus*, who with a powerful Army, and all Kinds of military Engines, sat down within six or seven Furlongs of *Jerusalem* in the Year of our Lord 70, a little before the Feast of the *Passover*; by which means he shut up a prodigious Number of People, come from all Parts to that great Solemnity, so that their Provisions were in a short Time consumed.

UPON the Approach of *Titus's* Army, the several Factions, into which the City was at that Time divided, unanimously agreed to oppose the common Enemy; and accordingly sallying out with great Resolution and Fury, they put the *Romans* into Disorder, and obliged them to abandon their Camp and fly to the Mountains: But the *Jews* were at last repulsed and driven into the City by the Conduct and Valour of *Titus*, who, in this and all other Actions during the Siege, signalized himself in an extraordinary Manner.

THE City was strongly fortified with three Walls; besides which, the Castle of *Antonia*, the Palace, and above all the Temple, were like so many distinct Citadels. When *Titus* had fixed his Engines, which was not done without great Opposition, he battered the outward Wall; and having made a Breach, on the third Day of *May* he entered and took Possession of the North Quarter of the City, as far as the Castle of *Antonia* and the Valley of *Kedron*; which when he had done, he gave the Besieged all possible Assurances of Pardon and civil Treatment, in case they would submit; but they, judging his Humanity to be the Effect of Cowardice, refused all manner of Conditions. Five Days after this, *Titus* broke through the second Wall; and though he was several times repulsed by the vigorous Sallies of the Besieged, he at last possessed himself of the *new Lower City*. His merciful Disposition still continuing, he sent *Josephus* to his Countrymen to exhort them to yield; but, notwithstanding all his powerful Arguments and pathetic Persuasions, he was entertained with nothing but Scoffs and Reproaches; so that *Titus* from thence resolved to proceed with more Severity against a People who had been perfidious to the highest Degree, and were obstinate beyond Example. Accordingly when any of the *Jews* escaped out of the City, (which many did on account of the Famine) and were taken by the *Romans*, *Titus* caused them to be scourged and crucified, and that in such Numbers, that Room was wanting for Crosses, and Crosses for Persons; intending by this dismal Spectacle to terrify the Besieged, and induce them to surrender.

ON the 12th of *May*, *Titus* began four Mounts for his Battering-Rams, two near the Castle of *Antonia*, where he was in hopes of taking the Temple, and two near the Monument of *John* the High-Priest, where he supposed it would be easiest for him to force his Way into the Upper City; but, in two bold Sallies, the Besieged ruined the Mounts, burnt several Rams and other Engines, and broke into the very Camp of the *Romans*. At length they were valiantly repulsed by *Titus*, who resolved,

solved, in a Council of War, to surround the whole City with a Wall or Intrenchment, both to hinder the Flight of the Besieged, and to prevent their receiving any Relief; thereby exactly verifying our blessed Lord's Prediction: *The days shall come upon thee, that thine enemies shall cast a trench about thee, and encompass thee round, and keep thee in on every side* *. This Work, though near five Miles in Compass, was carried on with incredible Celerity, and finished in three Days; but it made no Impression upon the Besieged, who still continued to make an obstinate Defence.

THE Famine now began to rage violently in the City, and such a Mortality ensued, that, from the 14th of April to the first of July, 115,080 Carcasses of the poorer Sort were carried out to be buried at the public Charge; and some Persons who fled to Titus assured him, that 600,000 were cast out of the Gates; and when the Number of the dead Bodies increased so that they knew not how to dispose of them, they gathered them together, and shut them up in their largest Houses. All this while the Famine increased to such a Degree, that a Bushel of Corn was sold for six hundred Crowns; that Sinks and Holes were continually raked to find the old Dung of Oxen for Food; that Wives took the Meat out of their Husbands Mouths, Children from their Parents, and Mothers from their Infants; that old Men were driven from their Victuals as useless Persons, and young Men tortured to make them confess where they had hoarded their Provisions; that the very Soldiers (who, it may be supposed, were the last that would want) began to eat Belts, Shoes, Skins, and Hay itself; and that a Woman of Quality even boiled her own Child to eat it; an Act so detestable, that Titus, after he had insisted upon his frequent Offers of Peace and Pardon to the Jews, declared publickly, that *he would bury that abominable Crime in the Ruins of their Country, and not suffer the Sun to shine upon that City where Mothers eat their own Chil-*

* Luke xix. 43.

dren, and where Fathers, no less culpable, reduced them by their Obstinacy to that Extremity.

WITH this Resolution he cut down all the Trees within a considerable Distance of *Jerusalem*, and having with great Labour raised new Mounts, on the first of *July* he began to batter the Wall of *Antonia*. A Breach being made, he entered the Castle on the fifth of that Month, and pursued the flying *Jews* even to the Temple; which when he had done, both he and *Josephus* again exhorted them to surrender, but to no purpose: They obstinately refused all Terms of Accommodation, adding, *that they had rather endure the worst of Miseries*. A few Days after this, *Titus* erected other Mounts, whereby he overturned the Foundations of *Antonia*, and made an easy Ascent to the Temple; and having seized the North and West Portico's, or Cloysters, of the outward Range of the Temple, he set them on fire, as the *Jews* did other Portico's, to hinder the *Romans* from making their Approaches. On the eighth Day of *August*, when *Titus* perceived that the Walls of the Inner Temple were too strong for his Battering-Rams, and there was no Possibility of undermining them, he determined upon that from which Reverence had for some time restrained him, which was to set fire to the Gates, yet still with an Intent, if possible, to save the Temple itself; but so it fell out, that a certain *Roman* Soldier, contrary to the Command of his General, cast a flaming Firebrand through the Golden Window into the Chambers and Buildings on the North Side, which immediately set them on fire, and the Flames, notwithstanding the utmost Endeavours to extinguish them, spread throughout the whole Fabrick, and consumed the most magnificent and beautiful Structure that ever the World beheld.

THE Sight of this extreme Misfortune put a killing Damp to all the Courage and Fury of the *Jews*, who, having now lost the great Jewel for which they chiefly fought, did not think their Lives worth enjoying any longer. The loud Outcries and miserable Lamentations of the People echoed from all the adjacent Mountains; and many famished and expiring Persons made shift to

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lift up their dying Eyes, and to bewail the Fate of the once glorious Temple. In the mean time the *Roman* Soldiers pursued their Victory with all imaginable Fury and Revenge, cutting in pieces all that they found about the Temple, and setting fire to the rest of the Buildings; in one of which six thousand Men, Women, and Children, who had been deluded thither by a false Prophet, perished miserably in the Flames.

IN this Confusion the seditious *Jews* found Means to escape into the City, where they desired a Parly with the *Roman* General, who highly condemned them for their Obstinacy, but nevertheless promised them their Lives upon immediate Submission. They refused, however, to rely upon his Promises, and demanded Liberty to depart the City with their Wives and Children; at which *Titus* was so exasperated, that he caused Proclamation to be made, *That they were no longer to expect any Mercy*. Accordingly he permitted his Soldiers to burn and plunder all the Lower City; but the Chiefs of the factious Parties retiring to the King's Palace, where great Numbers had deposited their Wealth, defended themselves obstinately against the *Romans*. They likewise barbarously slew above eight thousand of their own Countrymen, and, carrying away all the Money and Treasure, betook themselves to the upper and strongest Part of the City, called *Sion*, situated upon a steep Rock, where they threatened to defend themselves to the last, and there tyrannized with more Cruelty than ever; till *Titus* having raised his Batteries, and made a Breach in the Wall, they lost all their Courage, and in great Consternation abandon'd the Towers, which were their only Strength, and in vain sought to escape by hiding themselves in Vaults and Privies; from whence both *John* and *Simon*, two Ringleaders of their different Factions, were dragged out, and the former condemned to perpetual Imprisonment, whilst the latter was reserved to grace the Triumph of the *Roman* General.

THE *Romans* became Masters of all the City on *Saturday* the eighth of *September*, and ranging up and down in the Streets, killed all that came in their Way without

Distinction,

Distinction, till the narrow Passages and Alleys were choaked up with Carcases, the Kennels ran with Blood, and the whole was involved in one general Conflagration. To this fatal End was the famous City of *Jerusalem* reduced, after a Siege of about five Months, in the second Year of the Reign of *Vespasian*, and thirty-seven Years after our Lord's Crucifixion. There perished in this memorable Siege no less than 1,100,000 Persons, and 97,000 were taken Prisoners; besides 237,490 more, (according to *Josephus*) who fell in the preceding Wars. At last, when the Soldiers had glutted themselves with Rapine and Bloodshed, *Titus* ordered them to lay the Walls of the City and Temple, and whatever had escaped the Flames, level with the Ground; which Order was so punctually executed, that (except three Towers, which for their Strength and Beauty were left as Monuments of the City's Stateliness to Posterity) the Whole was laid so flat, that the Place looked as if it had never been inhabited; our Saviour's Prophecy been thus accomplished, that one Stone of it should not remain upon another*.

THUS ended the *Jewish* State and Oeconomy; and their Country, which had for some Time been governed by the *Romans* as Friends and Protectors, was now enslaved, and its Inhabitants banished, sold, and dispersed throughout all Parts of the World; whereby the ancient Prediction of the *Sceptre's departing from Judah* was completely fulfilled, though it was in some measure accomplished under *Herod* the Great, as has been before observed. But the last and most dreadful Dispersion of the *Jews* did not happen till the Reign of the Emperor *Adrian*, sixty-six Years after the Destruction of *Jerusalem* by *Titus*; for, having entered into a Rebellion against the *Romans* under a false *Messiah*, they were at length totally subdued, five hundred and eighty thousand of them being slain in several Battles and Skirmishes, and their whole Land laid waste and desolate. Those who surviv'd the general Ruin were sold in incredible Numbers, of all Ages and Sexes, in publick Markets appointed for that Purpose.

* *Matth.* xxiv. 2. *Luke* xix. 44. and xxi. 6.

Many of them were transported into *Egypt*, where some perished by Shipwrecks, some by Famine, and others were slain like Beasts by the *Pagans*. In a word, they were banished for ever from their native Country, and their whole Race forbidden to set foot on it, or come within View of *Jerusalem*, even from the highest Mountain, upon pain of immediate Death; and thus they became Sojourners and Strangers in all Nations, Fugitives and Vagabonds throughout the Earth, and to this Day remain, as Monuments of the just Judgment of God, a scattered and despised People.

FROM this final Disperſion of the *Jewiſh Nation*, *Jerusalem*, which had been rebuilt by *Adrian* and called *Ælia Capitolina*, was inhabited chiefly by *Romans* and *Foreigners*, having Temples and Statues in it erected to the Heathen Deities, which continued ſtanding till the Time of *Conſtantine* the Great, when Chriſtianity was firſt eſtabliſhed by human Laws. That Emperor built ſeveral Churches in *Jerusalem*, and his pious Mother *Helen* is ſaid to have founded no leſs than two hundred Churches and Monaſteries in ſuch Places of the *Holy Land*, as were noted for the Birth, Miracles, and Sufferings of our Saviour, or for the Reſidence and Actions of the Bleſſed Virgin, the Prophets, and Apoſtles. In the Year 615, the *Persians* made themſelves Maſters of this Country under their King *Chofroes* II. but were ſoon expelled by the Emperor *Heraclius*. It was again conquered in the Year 637 by *Omar* I. Caliph of the *Saracens*, who kept Poſſeſſion of it (except during Part of the Reign of *Charlemagne*) till the Year 1079, when they were expelled by the *Turks*, who lorded it in their ſtead with equal Tyranny. At length Pope *Urban* II. cauſed a Council to be held at *Clermont* in *France*, wherein he ſolicited the Princes of Chriſtendom to undertake the Recovery of the *Holy Land* from the Hands of the Infidels; upon which began the firſt *Croiſade**, or *holy War*, as it was called, no

* This Word is uſed to ſignify an Expedition againſt Infidels and Hereticks, particularly againſt the *Turks* for the Recovery of *Paleſtine*; in which vaſt Numbers formerly engaged themſelves out of

less than three hundred thousand Men engaging in that Service under several Leaders, who drove the *Turks* before them, took most of the strong Towns of *Syria*, and in the Year 1099 made themselves Masters of *Jerusalem*. The City was then offered, with the Title of King, to *Robert Duke of Normandy*, Son of *William the Conqueror*, who declined the Honour, in Expectation of the Kingdom of *England*: But *Godfrey of Bouillon*, Duke of *Lorrain*, the chief Commander in this Expedition, accepted the Offer with a religious Joy; though he refused to have the Crown placed on his Head at the Time of his Inauguration, saying, *It was not fit for a Christian Prince to wear a Crown of Gold in that City, where the Redeemer of the World wore one of Thorns.*

THIS new Kingdom of *Jerusalem* subsisted eighty-eight Years, under a Succession of nine several Princes, of whom the above-mentioned *Godfrey* was the first, and *Guy of Lusignan* the last; for in the Year 1187, the third of that King's Reign, not only *Jerusalem*, but the greatest Part of the *Holy Land*, was subdued by the victorious *Saladin*, Sultan of *Egypt*; whose Successors maintained their Ground till 1517, when *Selimus I.* the *Turkish* Emperor, added both *Palestine* and *Egypt* to the *Ottoman* Dominions, to which they still continue annexed.

Devotion, the Pope's Bulls, and the Preaching of the Clergy of those Times, representing it as a Point of Conscience and a meritorious Action. Those who intended to go on this Errand distinguished themselves by wearing Crosses of different Colours on their Cloaths, those of the *English* being white, the *French* red, the *Flemish* green, the *Germans* black, and the *Italians* yellow; and from hence, as well as from the Cross they bore in their Banners, comes the Name of *Croisade* or *Cruzado*. They reckon eight *Croisades* for the Conquest of the *Holy Land*, or some Part of it; the first undertaken in 1095, at

the Council of *Clermont*; the second in 1144, under *Louis VII*; the third in 1188, by *Henry II.* of *England*, and *Philip Augustus* of *France*; the fourth in 1195, by Pope *Celestin III.*, and the Emperor *Henry VI*; the fifth published in 1198, by Order of *Innocent III.*, wherein the *French*, *Germans*, and *Venetians* engaged; the sixth under the same Pope, in 1213, which ended in the Rout of the *Christians*; the seventh resolved at the Council of *Lyons* in 1245, and undertaken by *S. Louis*; the eighth, which was the second of *S. Louis*, and the last of all, in 1268.

By this time, perhaps, the Reader will think he has been sufficiently detained at *Jerusalem*, from which City we departed on *Wednesday* the first of *May* 1734, after we had made a handsome Present to the Convent for our Entertainment, and received from the Father-Guardian Certificates of our having visited all the holy Places*. We set out at Six in the Morning, and in less than three Hours arrived at *Emmaus*, which is about seven Miles North-West from *Jerusalem*, inhabited by *Arabs*, who obliged us to pay a *Caphar*. One may perceive here the

* *Dr. Pococke*, a late Traveller, has obliged us with a Form of one of these Certificates, which I have here transcribed for the Satisfaction of the Curious, " *Frater Angelicus de Gazolo, ordinis Minorum religiosæ ob-servantiæ sancti patris nostri Francisci, lector theologiæ, al-mæ observantium provinciæ Bononiæ pater, & congregati-onis de Propaganda Fide re-sponsalis, missionum Ægypti & Cypri præfectus, in partibus Orientis missionarius & com-missarius, totius Terræ Sanctæ custos, & Montis Sion, nec non sanctissimi sepulchri Domini nostri Jesu Christi guardianus & servus, universis & singulis Christi fidelibus has præsentēs literas inspecturis, lecturis, & audituris, salutem in Domino sempiternam. Noveritis per il-lustrem dominum dominum A. B. natione Anglum, devo-tionis causâ, suscepta peregrina-tione ad sancta Palæstinæ & Judææ loca, præsentia & san-ctissimâ conversatione Salvato-ris ac Domini nostri Jesu Chri-sti condecorata, anno à nativi-tate ejusdem Domini nostri Jesu Christi millesimo septingentesi-mo trigesimo octavo, die vero trigesimâ mensis Martii, Jero-*

solymam appulisse; inde sub-sequentibus diebus præcipua loca, seu sanctuaria in quibus operata sunt nostræ redemptio-nis mysteria, utpote Calvarium, & sepulchrum beatæ Mariæ virginis in valle Jehosaphat, quæ in monte Sion & in monte Oliveti, cæteraque, sive intra sive extra urbis Jerusalem mœ-nia sita, & quæ in Bethlehem, ubi Salvator nasci dignatus est, & circa Bethlehem, & in via Bethlehemitica, quæ in mon-tana Judææ, ubi beata virgo salutavit Elizabeth, ortumque habuit, magnus propheta & præcursor Domini; item & quæ in Nazareth ac universâ conti-nentur Galilæâ, & reliqua alia loca ejusdem Domini nostri Jesu Christi gestis memorabilia, ac in via Samariæ, pie & devote visitasse: In quorum omnium & singulorum fidem, has no-stras testimoniales dedimus propria manu subscriptas, ac sigillo officii nostri munitas. Jerosolymis, in nostro conven-tu S. Salvatoris, die 28 Aprilis 1738.

Frater ANGELICUS DE GAZOLO, guardianus sacri montis Sion, & custos totius Terræ Sanctæ."

Ruins

Ruins of an ancient Castle, and also of a Church erected by *Paula*, a Roman Lady, on the Spot where the House of *Cleophas* stood, in memory of our Saviour's being known there to his Disciples in breaking of Bread*. This Place was formerly the See of a Bishop, under the Metropolitan of *Cæsaria*, but is now dwindled to an inconsiderable Village.

AFTER having taken some Refreshment by the Side of a Fountain, we continued our Journey, and about Four in the Afternoon arrived at *Rama*, or *Ramula*, anciently *Arimathea*, twenty-four Miles distant from *Jerusalem*, and twelve from *Joppa*. This Town stands on a little Eminence in the Midst of a Plain, the Streets are narrow, and the Houses contemptible; but there are several Ruins, especially of Christian Churches, which are so many Monuments of its once better Condition. Here are likewise the Remains of a Monastery built by *Philip the Good*, Duke of *Burgundy*, for the Accommodation of Pilgrims, which still retains the Name of *Sion-House*, and belongs to the *Franciscan* Convent at *Jerusalem*. Several Europeans reside in *Rama*, who trade chiefly in Oil, Soap, and Cotton.

THE next Morning, about Ten o'Clock, we came to *Joppa*, now called *Jaffa*, once a considerable Place, but reduced at present to an insignificant Village, consisting only of a few Cottages, and Grottos cut in the Rock, some Warehouses, and two little Towers which command and defend the Harbour. It is in reality the Port to the neighbouring Town of *Rama*; but the Haven is neither safe nor commodious, nor deep enough to admit Ships of any great Burthen. *Joppa* is reckoned a very ancient City, and some think it was built by *Japhat*, and from him called *Japho*. The Syrians had a Garrison here in the Time of the *Maccabees*; and, having a Fleet in the Harbour, invited two hundred of the principal Inhabitants on board, and drowned them; which base Treachery was revenged by *Judas*, who burnt their Fleet, and put the Men to the Sword. It was twice taken by the Romans,

* Luke xxiv. 30, 31.

and the last Time burnt to the Ground. On the Rocks
 ereabouts (according to the poetical Fiction) *Andromeda*
 as chained*, and exposed to a Sea-Monster, which was
 killed by *Perseus*, who set the Virgin at Liberty, and
 married her: But *Ovid*, contrary to other Writers, makes
Libiopia the Scene of this Story. It was at *Joppa* that
 the Prophet *Jonah* embarked†, when he fled from the
 presence of the Lord, who had commanded him to go
 and preach Repentance to the People of *Nineweb*. In
 this Town also *Peter* raised *Tabitha* to Life‡; and in the
 same Place he had his Vision of the Sheet full of all Sorts
 of Animals let down from Heaven||. And here, ac-
 cording to Tradition, *Mary Magdalen*, *Martha*, and their
 brother *Lazarus*, were by the *Jews* put on board an old
 battered Bark, and committed to the Mercy of the Winds
 and Waves.

HAVING staid two Days at *Joppa*, we got a Passage in
 a small Vessel laden with Soap, bound to *Damiata* in
Egypt. We set sail on the 4th of *May* with the Wind at
 North-East, and on the 6th in the Morning we found our-
 selves within six Leagues of the *Egyptian* Coast; which

* The Beauty of *Andromeda*, Situation, are prettily described by
 and the Surprize of *Perseus* when *Ovid*, who has given us the whole
 discovered her in this unhappy Story.

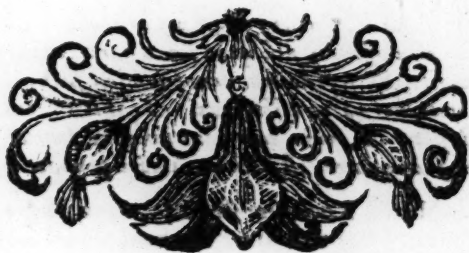
Quam simul ad duras religatam brachia cautes
Vidit Abantiades, nisi quod lewis aura capillos
Moverat, & tepido manarant lumina fletu,
Marmoreum ratus esset opus. Trahit inscius ignes,
Et stupet; & visa correptus imagine formæ,
Pæne suas quaterere est oblitus in aëre pennas. Metam. L. IV.

Chain'd to a Rock she stood; young *Perseus* stay'd
 His rapid Flight to view the beauteous Maid.
 So sweet her Frame, so exquisitely fine,
 She seem'd a Statue by a Hand divine,
 Had not the Wind her waving Tresses show'd,
 And down her Cheeks the melting Sorrows flow'd.
 Her faultless Form the Hero's Bosom fires;
 The more he looks, the more he still admires:
 Th' Admirer almost had forgot to fly,
 And swift descended, flutt'ring from on high. EUSDEN.

† *Jonah* i. 3. ‡ *Acts* ix. 40, 41, || *Acts* x. 10, 11, 12.

the

the Seamen knew, not by a Sight of it, (for it lies low for that) but by the Depth of the Water, it being about the same Number of Fathoms : And another Sign of our approaching the Land was the founding Plummet's bringing up the black slimy Mud of the *Nile*, which settles at the Bottom of the Sea, to the Distance of seven or eight Leagues from the Mouths of that River. Towards Noon we came to an Anchor about two Leagues from the Land, where the Ships usually ride, the Mouth of that Branch of the *Nile*, on which *Damiata* is situated, being choaked by two Banks of Sand, that make the Entrance very difficult. Besides, the People of *Damiata* in order to encourage their own Navigation, will not suffer the Ship-boats of Strangers to come up the River, but all goods are carried to and from the Shipping by open Boats belonging to the Town, in the Nature of our *English* Lighters. In one of these Boats therefore, which came to unlade our Vessel, we were carried to *Damiata*, where we landed in the Evening, and lodged at the House of an *Italian* Merchant, not far from the River.







EGYPT and ARABIA.

D *AMIATA* stands on the East Side of the *Nile*, about four Miles distant from the Sea, and has been generally mistaken for the ancient *Pelufium*; whereas that City is now called *Tineh*, and is situated upon another Branch of the River South-East from *Damiata*, the great Lake *Menzale* being interposed between them. This City is large, but most of the Buildings are ruin; however, I do not pretend to give a particular Description of the Place, as we had not an Opportunity of viewing it with Freedom; for the Inhabitants are certainly the most ill-natured People in the *Turkish* Dominions, and have such an Aversion to the *Europeans*, that a Stranger cannot go into any of the Streets, except those that are chiefly inhabited by them, without being insulted. At the North End of the Town there is a fine round Tower, built of hewn Stone, which was probably the Work of the *Mamaluks*, after they recovered *Damiata* from the Christians. It is one of the most considerable Cities in *Egypt* for Trade, vast Quantities of Rice and Coffee being exported from hence to all Parts of *Turkey*; and abundance of Tobacco imported from *Latikea**, and Soap from the Coasts of *Syria* and *Palestine*.

* Dr. *Shaw* tells us, that the Inhabitants of the Country near *Latikea* in *Syria* have of late neglected both their Corn and their Vineyards, and employ themselves chiefly in the more profitable Culture of Tobacco. He adds, that this is a very considerable, and indeed the only Arti-

cle of Trade, which hath in a few Years so greatly enriched that City; for there are annually shipped off from thence, to *Damiata* and *Scandarea*, more than twenty thousand Bales, to the no small Diminution of that Branch of Trade at *Salonica*. *Shaw's Travels*, p. 365.

HAVING

HAVING hired a Bark to carry us to *Cairo*, we left *Damiata* on the 8th in the Morning; and, the Wind being brisk, we had very pleasant Sailing up the River, and the Prospect on each Hand of us extremely delightful. Nothing, indeed, can be imagined more beautiful than the Country on each Side of the *Nile*, especially this Branch of it; a surprizing Number of Villages, with Groves of Palm-Trees round them, successively presenting themselves to our Sight, and the Whole being one continued Scene of Fruitfulness and Plenty; though *May* is not the most advantageous Season to take a View of *Egypt*, *December* being the Month when it appears in its greatest Beauty.

THE Day following we passed by a large Town called *Mansoura*, on the East Side of the River, which perhaps is the ancient *Tanis*, the *Zoan* of the Scriptures*, from whence this Branch of the *Nile* was named the *Tanitic* Branch. During the Holy War, the Christian Forces were twice defeated near *Mansoura*; the first time when the Earl of *Artois* was drowned, and the brave Earl of *Salisbury* died fighting on his Knees, the Troops being all cut to pieces. Their second Overthrow was when the *French* engaged with *Lewis* the Ninth at their Head, who was taken Prisoner, and *Damiata* was given up to the *Egyptians* as a Part of his Ransom.

PROCEEDING on our Voyage, we passed by *Sammenad* on the West, and soon afterwards *Aboufir*, two considerable Towns; for I purposely omit the Names of most of the Villages, which are almost innumerable. Farther up, on the East Side, we came to *Benalbassar*; to the North whereof are evident Tokens of an ancient City, which perhaps was *Bubastus*, famous for the Worship of *Diana*, who had a Temple there, and who was called in the *Egyptian* Language *Bubastis*.

LEAVING several other Towns of less Note behind us, we came to the Place where the *Nile* divided itself into two great Branches, one of them (up which we had sailed) running North-East to *Damiata*, and the other North-

* Numb. xiii. 22.

West to *Rosetto*. That Tract of Land which is inclosed by these two Branches of the River, and the *Mediterranean*, was anciently called *Delta* from its triangular Figure, like the *Greek* Letter of that Name, and is the most fruitful Part of *Egypt*. There are likewise many smaller Branches, or rather Canals, from these two large ones, some the Work of Art and others of Nature; but none of them, as far as I could learn, are navigable, except those of *Rosetto* and *Damiata*. As to the ancient Branches of the *Nile*, some of them have undoubtedly been choked up for want of being cleaned, and the Face of the *Delta* has undergone so many Alterations, that it is very difficult, if not utterly impossible, to settle them at present.

A LITTLE above the *Delta*, about a League to the Eastward of the *Nile*, is a Village called *Mattarea*, near which are the Ruins of *Heliopolis*, the *On* of the *Scriptures**, a City of great Antiquity, and famous for its Temple dedicated to the Sun, the chief Object of their Worship. They also worshipped a Bull, under the Name of *Mnevis*; as that Animal was adored at *Memphis* by the Name of *Apis*. The small Remains of this City lie North-East of *Cairo*, but contain nothing remarkable, except an Obelisk, the Head of a Sphinx or two, and some Stones adorned with Hieroglyphicks. The Priests of *Heliopolis* were the most famous of any in *Egypt* for their Study of Philosophy and Astronomy, and were the first that formed the Year, making it consist of three hundred and sixty-five Days, to which five more were added by *Hermes Trismegistus*. It is very probable that the Country about *Heliopolis* was the Land of *Goshen*, or of *Rameses*, inhabited by the Children of *Israel*; especially as *Josephus* makes that City the Place of the first Settlement of the *Hebrews*: And perhaps *Cairo* might be *Rameses*, the Capital of the District of that Name, where the *Israelites* had their Rendezvous before their Departure out of *Egypt*.

* *Gen.* xii. 45. 50.
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THE Village of *Mattarea*, and the Country for two Miles South of it, is remarkable for the excellent Water that is found there, upon digging about four Feet deep, which is said to be entirely free from Salt, and lighter than the Water of the *Nile*. It is certain, that in any Part of *Egypt*, by digging lower than the Surface of that River, Water may be found; but it is generally brackish, occasioned by the Saltness of the Earth through which it is strained.

IN three Hours sailing from the *Delta*, we arrived at *Bulac*, where we landed, having been five Days in our Passage from *Damiata*. *Bulac* is the Port to the City of *Cairo*, which stands about a Mile and a half to the Eastward of the *Nile*. It is near two Miles in Circumference, and has a Custom-house, with many Warehouses, and Kanes or Inns for Travellers; but none of its Buildings are worth Notice, except one, which is a beautiful Bag-nio. At this Place we hired Asses to carry us and our Baggage to *Cairo*, where we lodged the first Night at an Inn, but afterwards at a *French* Merchant's during our Stay in that City.

CAIRO, or *Grand Cairo*, by the *Egyptians* called *Al Messer*, is the Capital of *Middle Egypt*, and the Seat of the *Turkish* Bashaw or Viceroy of the whole Kingdom. It is a Mile and a half distant, as I have already observed, from the Eastern Banks of the *Nile*, and stands in a Plain, having a Mountain to the South of it, upon which the ancient Castle of the *Babylonians* was situated. *Bulac*, whose Extent was mention'd above, lies a full Mile North-West of *Grand Cairo*; and *Old Cairo*, which is about two Miles in Compass, stands higher up the River, a Mile and a half South-West of the City. Those Travellers, therefore, who have given us such wonderful Accounts of the Extent of *Grand Cairo*, and the Number of its Inhabitants, must have included *Old Cairo*, *Bulac*, and perhaps all the neighbouring Villages, in the Computation, and even then have far exceeded the Truth; for *Grand Cairo*, or the *New City*, properly so called, is not above ten Miles in Circumference. We must allow it, however, to be exceeding populous; several Families, to the Num-
ber

ber of twenty or thirty Persons, frequently living in a small House; and the Streets in the Day-time being so crowded with People, that it is difficult to pass along.

THE Streets of *Cairo*, as in most of the *Turkish* Cities, are very narrow and crooked; the widest of them, which runs the whole Length of the City, from one Gate to another, being no better than such as are usually called Lanes in *London*. This Narrowness, however, is attended with one Conveniency, that they can lay a slight Covering across from the Top of one House to another, whereby the Streets are agreeably shaded from the Sun in the hot Season of the Year.

VERY good Regulations are made in *Cairo* for the Security of the City, especially in the Night-time; for most of the Streets, at least every Ward or District, have Gates at each End, which are shut up as soon as it is dark, and every one of these Divisions is watched by three or four *Janizaries*; by which means Robberies are prevented, and all People obliged to retire early to their several Habitations. Some little Streets consist of Shops only; and they have several Bezeestines, or Exchanges, which are likewise filled with Shops, those of the same Trade being generally together; and all are locked up at Night, the Owners retiring to their Houses.

I HAVE long ago observed that the private Buildings in the *Turkish* Cities make but a very indifferent Appearance; and the Observation holds particularly good with respect to those in *Cairo*. The Houses of the common People are usually built of Sun-dried Bricks or Clay, and are two Stories high; but those of the richer Sort are built of Free-stone to a certain Height, above which is a Kind of Cage-Work, sometimes filled up with unburnt Brick; and, having few or no Windows towards the Street, they look quite disagreeably to one who has been accustomed to the *European* Cities, where the Buildings have something of Beauty and Regularity on the Outside, as well as Conveniency and Ornament within. Most of the Houses have flat terrassed Roofs; on which the Inhabitants take the Air in the Summer-Evenings.

THE best Houses in *Cairo* are built round a Court or Square, and are richly furnished and adorned within, notwithstanding the Meanness of their Appearance. Their Halls are generally paved with Marble, over which are handsome Cupolas, sometimes open at Top, to let in the Air; the Walls and Cielings of the principal Apartments shine with Gold and Azure, the Sofa's are furnished with the richest Velvet Cushions, and the Floors covered with the finest Carpets. We were admitted into one of these magnificent Houses, said to have been built by *Babarites*, a Sultan of *Egypt*, who lived towards the End of the thirteenth Century. The Entrance to the grand Apartment is by a fine old Door, something in the *Gothic* Taste; but chiefly remarkable for two Pillars on each Side of it, which, though cut out of one Stone, are wrought in such a manner, that each of them appears like two Links of a Chain, hanging down from the Capital to the Base. The great Salon is in the Figure of a *Greek Cross*, with a Cupola in the Middle; and is wainscotted ten Feet high from the Floor in a costly and elegant Manner. All round the Top, to the Depth of two Feet, are *Arabic* Inscriptions; underneath which are Works of Mother of Pearl and fine Marbles, in the Form of small Arches; and below this it is all done in Pannels, round each of which runs a Border of *Mosaic* Work, composed of Pearl, Glass, and such-like Materials.

SEVERAL of the *Bagnio's* in *Cairo* are very handsomely adorned and furnished, being Places much resorted to by the *Mahometans*, both on account of their religious Purifications, and for the sake of Diversion and Refreshments. There are some *Bagnio's* on purpose for the Women, or certain Days set apart for them only, when the Men are not admitted; and these Times are an agreeable Respite to them, from that Confinement to which the Fair Sex is generally subject in the *Turkish* Dominions: But, as I observed in speaking of *Constantinople*, the Ladies of Quality, and Wives of rich Men, are deprived of the Pleasure of frequenting the publick *Bagnio's*, having Baths prepared for them in their own Houses.

THE Number of Mosques in *Cairo* is quite incredible, but most of them are poor little Buildings scarce eight Yards square: However, many of them are magnificent Fabricks, and great Ornaments to the City. That which seems to me to exceed all the rest, both as to the Solidity of its Structure, and a certain majestic Stateliness which strikes the Spectator, is the Mosque of Sultan *Hassan*, built at the Foot of the Hill whereon the Castle is situated. It is very lofty, and crowned with a beautiful Cornish that projects a great way, and is adorned with grotesque Sculptures. Its Figure is that of an oblong Square, and the Entrance to it is finely inlaid with divers Sorts of Marble, the Top of it being also embellished with Carvings after the *Turkish* Manner. The Steps, by which it was formerly ascended, are broken down, and the Door walled up, it having often served for a Shelter to the Malecontents in Times of publick Insurrections. On account of the Strength of the Place, the Government now thinks proper to keep a Garrison of *Janizaries* within its District, who are quartered in several adjoining Apartments.

THERE are many Mosques in the Neighbourhood of the City, as well as within the Walls, that deserve a Traveller's Attention. That called *Amrah*, said to have been formerly a Christian Church, is supported by almost four hundred Pillars, amongst which there is so much Difference, that they seem to have been collected, together with their Capitals, from several ancient Buildings. But the Mosque, which in my Opinion surpasses all the others in Beauty and the Costliness of its Ornaments, is one that stands to the North-East of the City, called *Kubbe-el-Azab*, that is, the Cupola of the *Azabs* or *Azaphs*, a Body of *Turkish* Infantry, to whom it belongs. It is a noble Room about twenty Yards square, covered with an elegant and stately Dome, raised on a Base of sixteen Sides, in each of which is a Window. It is wainscotted all round, eight Feet high from the Pavement, with Pannels of the choicest Marbles, among which are several Slabs of red and green Porphyry. The Borders of the Pannels are carved and gilt, and a Sort of Freeze

ranges round, on which *Arabic* Sentences are cut in large gilt Characters. The Walls above this are likewise adorned with *Arabic* Inscriptions in Letters of Gold, the whole Cupola is gilt and painted in the finest Manner, and all over the Mosque hang a great Number of Glass Lamps, Ostriches Eggs, and such-like glittering Ornaments.

THE *Coptis* or *Cophts*, as the *Egyptian* Christians are called, have several Churches in *Cairo*, one of which belongs to the Patriarch, who resides here, though he takes his Title from *Alexandria*, as well as that of the *Greeks*. The proper Church, however, of the *Copti* Patriarch seems to be that of St. *Macarius* in *Old Cairo*, where he is elected and enthroned; and in one Quarter of this Town these Christians have at least ten or twelve Churches, most of which have old ones under them. They generally consist of a Nave and two Isles, with Galleries over them sustained by Pillars; and are adorned with Columns in the Front, that support the Roof. The Chancel is separated from the Body of the Church by a Partition, which is frequently beautified with Sculptures, and inlaid with Ivory, Tortoise-shell, and other costly Materials. The *Greeks* have a Church dedicated to St. *George*, for whom the *Turks* have likewise a great Veneration, and accordingly resort thither sometimes to perform their Devotions. But the greatest Curiosity it affords is a Chain with an Iron Ring fastened to a Pillar, which they tell us has such an extraordinary Virtue, that three Days Confinement in it is a certain Cure for Madness.

THE *Jews* have a Synagogue here remarkable for its Antiquity, being built, according to their Account, about sixteen hundred Years ago; and they say that the Spot, where they usually read the Law, was honoured with the Presence of the Prophet *Jeremiah*. They have several ancient Manuscripts, and among others they pretend to have one of their Law, written by *Ezra's* own Hand; who having omitted, as they say, the Name of GOD out of Reverence, wherever it ought to have occurred, found all the Vacancies miraculously filled up the Day after it was finished. This Manuscript they esteem so sacred, that

that no body is permitted to touch it; and it is preserved, as we were told, in a Niche about ten Feet from the Ground, before which a Curtain is drawn, and Lamps are kept continually burning. About two Miles out of the City is the Place where the *Jews* bury their Dead, which they do in the following Manner: They dig a Grave five or six Feet deep, and on the West Side of the Bottom of it they make a Hole big enough to receive the Corpse, where they deposite it, placing broad Stones against the Holes, and then fill up the Grave; for it seems they hold it contrary to their Law, to throw Earth upon the Body.

BUT to proceed with our Description of *Grand Cairo*. The *Khalis*, or Canal, which comes out of the *Nile* near *Old Cairo*, runs quite through the City, and several Miles beyond it, and it is probably the *Amnis Trajanus* of the Ancients. Near the Mouth of this Canal there is a Mound or Mole, which they break down every Year with great Rejoicing when the *Nile* rises to a certain Height; and thereby the Water is conveyed into the City, and from thence distributed to the Gardens and the adjacent Country. There are several Bridges over this Canal, but the Houses on each Side of them intercept the View of it: However, it is quite dry some Months in the Year, when it is as a Street, and People walk along it from one End to the other. When it begins to be dry, it is no good Neighbour; a Stench arising from it that is very offensive to those who live near it, and must needs be unwholesome.

THERE are likewise several Squares about the City, some half a Mile, some three Quarters round, so contrived as to receive and hold the Water of the *Nile*, which is conveyed into them from the *Khalis* when the River rises. These Ponds or Lakes continue above half the Year, and afford an agreeable Entertainment to the Inhabitants about them, who are People of the best Fashion of any in the City, and frequently divert themselves in the Evening with their Ladies in fine Boats and Barges. Concerts of Musick, and sometimes Fire-works, add to the Amusement; and the whole is a delightful Sight to

the Spectators, especially those who view it from the Windows of the neighbouring Houses. When the Waters are gone off, the beautiful Scene is changed, and nothing but Mud appears; but this is soon succeeded by a more pleasing View of green Corn, and afterwards of Harvest, in the Middle of a great City, and on those very Spots where Boats were sailing a few Months before.

THE Castle of *Cairo*, said to have been built by *Saladin*, is situated upon a rocky Hill, on the South Side of the City. It has two Entrances, both on the North; one of them called the Gate of the *Azabs*, the other the Gate of the *Janizaries*. The Ascent by the former is narrow, being all the Way cut out of the Rock; but that by the Gate of the *Janizaries* is grand and spacious. This Castle is a Mile and half in Compass, and looks like another City, being surrounded by high and thick Walls, strengthened with Towers after the ancient Manner of Fortification; but as it is commanded by a Hill to the East, it does not appear capable of sustaining a long Siege, whatever it may have done before great Guns were invented. On the West Side of the Castle are Remains of very grand Apartments, some of which are covered with Domes, and adorned with Mosaic Pictures. It is probable these formerly belonged to the Sultans, and have been since inhabited by the Bashaws; but this Part of the Castle is now taken up by a great Number of Artificers who work for the Government, and are employed in weaving, embroidering, and preparing the Hangings and Coverings that are annually sent to the Temple at *Mecca*.

FROM the highest Ground in the Castle, which is near a magnificent and spacious Salon, commonly called *Joseph's Hall*, we have a most delightful Prospect of *Cairo*, the *Pyramids*, and all the adjacent Country. Here perhaps was the Terrace to this grand Hall, which is now all open, except to the South Side, and is supported by abundance of large Columns of red Granite. Some of the Capitals are good *Corinthian*, others very plain, and some only marked out in Lines like Leaves. Each Pillar has

has an *Arabic* Sentence cut round it, and over the Pillars and Arches there is a Sort of wooden Freeze, filled with Inscriptions in the same Language. It is to be questioned, whether this Structure was ever finished, and therefore we may conjecture that the first Row of Pillars in the Front were designed for a Portico. They seem to have been brought from some ancient Buildings, most probably from *Alexandria*; for Columns of one Stone were scarce in use among the *Egyptians* before the *Greeks* came into that Country, who displayed all their Art and Magnificence in the building of that City.

NEAR the Middle of the Castle is a large Court, on the South Side of which are the Apartments of the Bashaw or Viceroy, and also the great *Divan*, in which are to be seen several leathern Shields fastened together, each of them almost an Inch thick, with the Javelin sticking in them, with which they were pierced by Sultan *Amurath*, being preserved as a Monument of his Strength. Not far from hence is the Mint, where they coin their Gold, and some small Pieces of three Farthings Value, called *Medines*, which are Bits of Iron washed over with Silver.

IN this Castle they likewise pretend to shew us the Prison in which *Joseph* was confined; but what has been represented by Travellers as the most surprizing Curiosity of all, is the Well which they call *Joseph's*, not perhaps from the Patriarch *Joseph*, as it has been generally understood, but from a Grand Vizir of that Name, who had the Direction of the Work about seven hundred Years ago. However this be, the Well certainly deserves the Attention of the Curious, and therefore requires a particular Description. It is cut down through the natural Rock; but the Stone indeed is soft, and it would have been more difficult to have dug it if the Soil had been Earth or Sand, and to have built a Wall round within. We descend to the Bottom of this Well by a Staircase that goes winding round it, above six Feet wide, the Rock being left at least half a Yard thick between this Passage and the Well, by which we are prevented from falling, or even looking into it, unless it be through Holes that are

cut to let in Light at convenient Distances. The Descent is very easy, each Step being about six Inches high, and five Feet broad; but the Place is so dirty, that in most Parts the Steps are hardly perceivable. In this manner we go down to the Bottom of the first Part of the Well, which is a hundred and fifty Feet deep; when turning to the Right, we come into a large Chamber (if I may call it so) cut out of the Rock, where Oxen, by means of Wheels, raise the Water out of the lower Part of the Well to the Bottom of the upper Part; from whence it is drawn to the Top by another Set of Oxen above. This lower Well is not so wide as the former, and the Descent is difficult and dangerous, the Stairs being narrow, wet, and dirty, and no Partition left between them and the Well to prevent your falling. It is likewise dug through the Rock, and is a hundred and twenty Feet deep, which added to the Number of the upper Part make two hundred and seventy Feet in all; and yet this falls short of the Calculation of other Travellers. As the Bottom of this Well is probably on a Level with the Bed of the *Nile*, or rather lower, it is constantly supplied with Water; but passing through the salt Soil, it is not good to drink, being a little brackish, and fit only for common Uses; however, it is distributed in Pipes to different Parts of the Castle.

HAVING described this Well, it seems natural to say something of the Aqueduct, by which a Supply of better Water is brought to the Castle from the River itself. At the North End of *Old Cairo* is a plain but magnificent hexagon Building, each Side of it being above fourscore Feet in length, and as many in height, said to have been erected by *Campion*, the last but one of the *Mamaluke* Kings of *Egypt*. It has an easy Ascent on the Outside for the Oxen to go up, that turn the Wheels which raise the Water to the Top of it from the Reservoirs below, into which it is let from the *Nile* by a Channel cut for that Purpose. Five Oxen, and the same Number of Wheels, are employed in drawing the Water to the Top of the Buildings, where it runs into a large Bason, and from thence into the Aqueduct that conveys it to the Castle.

Castle. The Aqueduct itself, which is built in the Rustic Style, makes a grand Appearance, though Uniformity has not been regarded in it, the Arches and Piers being of different Dimensions; but the latter are mostly about ten Feet wide, and the former from ten to fifteen. The Arches are about three hundred in Number*, which are some of them very lofty, but grow lower as they approach the Hill, where the Water running into a Reservoir is from thence raised up to the Castle by several Wheels one above another.

To the South of the Castle lies a kind of ancient Suburbs called *Caraffa*, at the Entrance whereof are some magnificent Tombs covered with Cupola's, supposed to be the Monuments of *Egyptian* Kings, or of the Caliphs, the Relations of *Mahomet*, who conquered this Country; and the People have such a Veneration for them, that they will not permit either *Jews* or *Christians* to pass by them without alighting from their Asses, as an Expression of their Respect. *Caraffa* seems to have been anciently a Sort of University for the Study of Law and Divinity, but great Part of it is now in Ruins, especially the Colleges and Convents of *Dervises*, of which there were formerly a surprizing Number. About forty of these Religious now live together in a Convent at a Place called *Cassaraline*, a little way North from the Mouth of the *Khalis*, where there are fine Gardens planted with Orange, Lemon, and other Fruit-trees. Their Mosque is a handsome square Building, covered with a beautiful Cupola; and at the Entrance of it are hung up several Curiosities, chiefly of the wonderful Kind, collected by the *Dervises* in their Travels; particularly a Giant's Boot, a Pipe of an extraordinary Size, and such-like Trifles. These Monks affect an uncommon Sanctity, and are civil and communicative to Strangers. They are not the dan-

* Travellers are not agreed as to the Number of these Arches. *Dr. Pococke* makes them only two hundred and eighty-nine; and others vary from both these Computations. *Thovenot* reckoning no less than three hundred and fifty, whereas

cing *Dervises*, of which Sort there are none in *Egypt*, if I am rightly informed.

ONE Day we took the Pains to climb up to the Top of *Jebel Duife*, a Mountain which perhaps has been separated by Art from that whereon the Castle stands, and by which it is commanded, as has been already observed. At the East End of it are several Grottos, some of which are inaccessible, but those we could come at were Rooms of ten or twelve Feet square, and pretty lofty. Here is likewise a Mosque which takes its Name, as well as the Hill, from the Sheck *Duife*, who was buried in it; as were his Children at a little Distance from it, together with the Sons of several Bashaws. Not far from the Mosque is a solid Building of Stone, ascended by ten Steps, and about a Yard square at the Top, on which a Sheck (or Priest) goes to Prayers upon extraordinary Occasions, as at the Commencement of a War, or when the *Nile* does not rise so high as is requisite to make a plentiful Season; and such Oratories they have about most Towns in the *Turkish* Dominions. On the North-West Summit of the Hill, are two Caves cut out of the Rock, with Holes through the Roof to let in Light; and above these is a Place to which People ascend for the sake of enjoying one of the finest Prospects in *Egypt*, taking in the Castle and City of *Cairo*, and all the Country round, especially the *Delta*, as far as the Eye can penetrate. We descended the Hill on the North Side by a very easy Way, practicable by Camels themselves; whereas the Ascent on the South is nothing but a winding Foot-path up the Side of the Mountain, where it is almost perpendicular. There is a Quarry of good Free-stone in this Hill, which is much used in the Buildings of *Cairo*.

AFTER we had pretty well satisfied ourselves with viewing what was most remarkable in the City of *Cairo* and its Neighbourhood, we determined to cross the *Nile*, and pay a Visit to the famous Pyramids, those wondrous Monuments of the Wealth and Grandeur of the ancient Kings of *Egypt*. With this Intent we hired Asses, took with us three Days Provisions, and two *Janizaries* armed with Sword and Musquet, each of us also carrying a Fowling-

Fowling-piece, as well for our Diversion, as for a Security against the *Arabs*. We set out betimes in the Morning for *Old Cairo*, where we made a short Stay to take a View of the Granaries commonly called *Joseph's*, which indeed are nothing but square Courts encompassed with Walls about five Yards high, strengthened with semicircular Buttresses. These Courts are filled with Corn, brought down from *Upper Egypt* for the Use of the Soldiers, and distributed amongst them as Part of their Pay; which, however, they generally convert into ready Money. As the Granaries are open at Top, the Grain is covered with Matting; but nevertheless, the Birds sometimes find Means to come at it, for which a certain Allowance is made to the Keeper of this Magazine. There is a slight Fence of Canes round the Tops of the Walls, which a Thief must necessarily break down before he can carry off any Corn; so that it seems designed, not to prevent Robberies, but to give Notice when they have been committed.

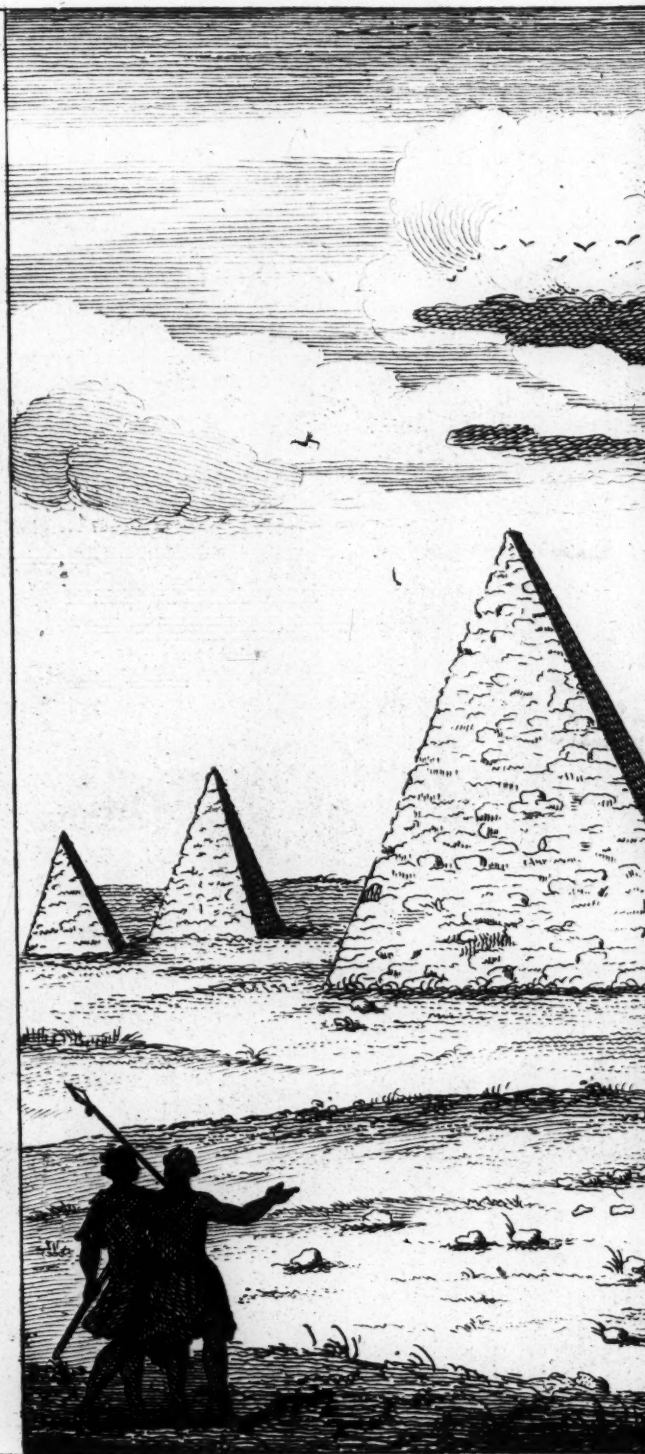
THE Town of *Old Cairo* is the Port to the New City for all Boats that arrive from *Upper Egypt*, as *Bulac* is for those which come up from the *Delta*. In general the Buildings are ruinous, but there are many good Houses in it, and the Inhabitants are pretty numerous. Three or four *Franciscans* live here in a neat little House, belonging to the Convent of those Fathers at *Jerusalem*, of whose Welfare we gave them an Account. Near the South Corner of *Old Cairo* are the Remains of an extensive Structure, supposed to have been a Sort of *Castrum* for the *Roman* Troops at *Babylon*, which Town was probably situated on a neighbouring Mountain, now called *Jehusi*, and was founded by some Captives who escaped from *Babylon* on the *Euphrates*. This Castle is at present called *Kieman*, is built of small hewn Stone intermixed with Layers of Brick, and has several large round Towers, one of which is converted into a *Greek* Nunnery. As it is inhabited by Christians, there are two or three Churches in it; but some Parts of the Building are entirely destroyed, and the rest in a ruinous Condition;
it

it having often been the Refuge of factious and rebellious Parties.

HASTENING from *Old Cairo*, we crossed the *Nile* near the pleasant Island of *Roida*, (of which hereafter) to the opposite Village of *Gize* or *Geeza*, where the ancient *Memphis* is generally supposed to have been situated, tho' the Ruins of that famous City are so compleatly buried or removed, that not the least Trace of them are now to be discovered. About ten Miles to the Westward of this Place, upon a Ridge of rocky Hills on the Borders of the *Lybian* Deserts, stand those three vast Pyramids, so justly the Admiration of all that behold them. There are many others, indeed, dispersed up and down; but most of them are so much inferior in Bulk to any of the former, that Travellers take little Notice of them, confining their Observations chiefly to the three which appear most considerable. The Hill, on which they are situated, rises with an easy Ascent from the Plains of *Egypt* about a hundred Feet; and the Rock consists of such Free stone as is used in the Pyramids themselves.

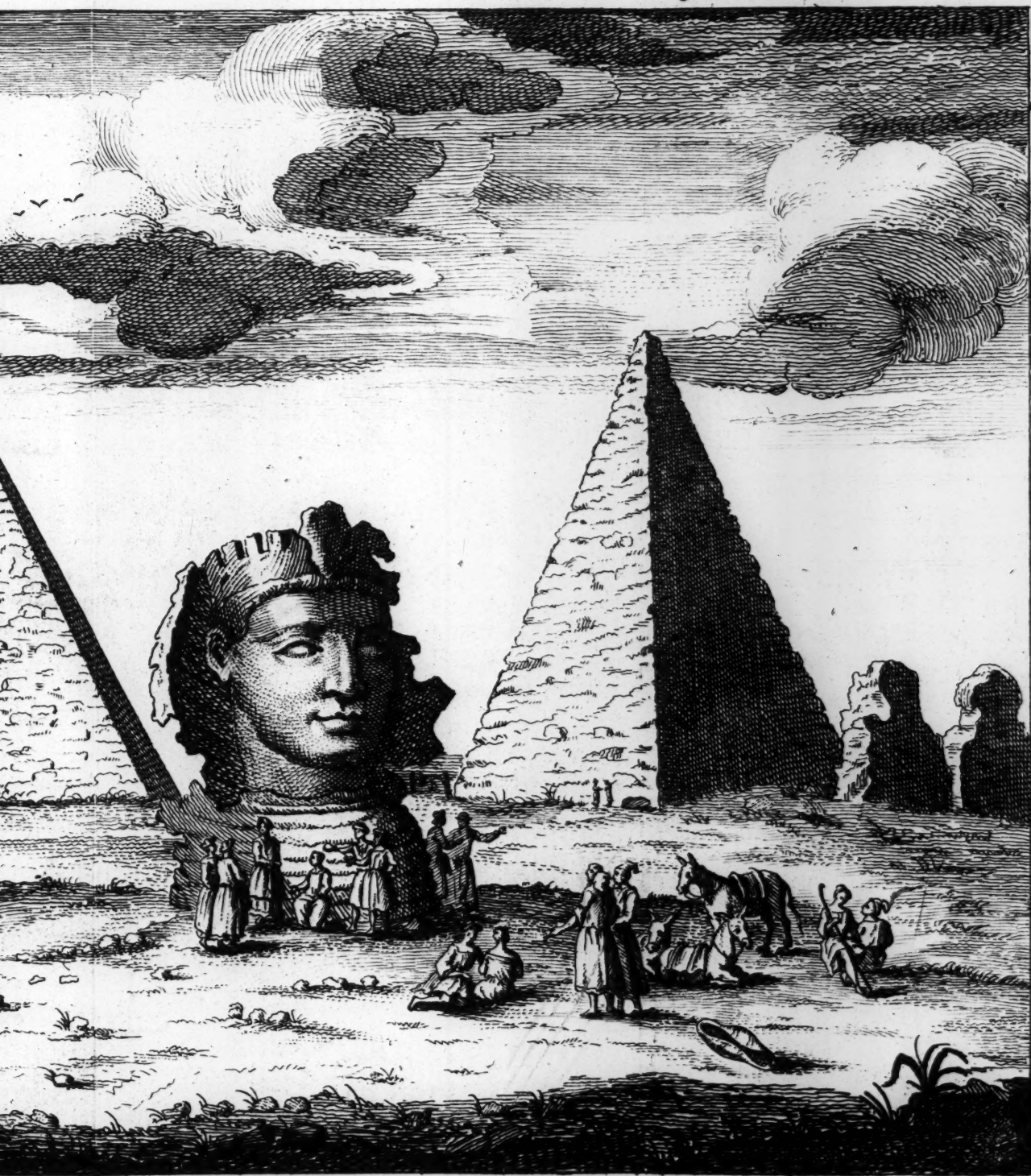
THE largest of these Pyramids, which has suffered least by Time and Weather, is six hundred ninety-three *English* Feet square at the Basis, and its perpendicular Height is four hundred ninety-nine Feet; but if we take it as the Pyramid ascends inclining, then the Height is equal to the Breadth of the Basis, namely, six hundred and ninety-three Feet, the Angles and the Base making an equilateral Triangle. The whole Area, therefore, of the Basis contains four hundred eighty thousand two hundred and forty-nine square Feet, which is something more than eleven Acres of Ground.

THIS Pyramid is ascended on the Outside by Steps, which are from two Feet and a half to four Feet in Height, and broad in Proportion, being placed in such a Manner, that a Line stretched from the Bottom to the Top would touch the Angle of every Step, if the Stones were not washed and impaired by the Air and Rains; but they are so worn and mouldered away at present, that they cannot conveniently be ascended, except on the
South



An Egyptian Mummy.

Pyramids



Pyramids of Egypt

South Side, or the North-East Angle. Each Step is one entire Stone, many of them thirty Feet in Length, and the Number of Steps from the Bottom to the Top is two hundred and seven*. The Day being warm, we had no small Fatigue and Difficulty in clambering up to the Summit of this Pyramid, which does not end in a Point, as mathematical Pyramids do, and as it appears to those who view it from below, but in a square Platform, consisting of nine large Stones, besides two that are wanting at the Angles. Each Side of this Platform is above sixteen Feet, so that some Scores of People may stand upon it, and from thence enjoy one of the finest Prospects the World affords.

MANY Travellers have reported, that a Man cannot shoot an Arrow from the Top of this Pyramid beyond its Basis, but that it will fall upon some Part of the Structure; whereas it is certain, that a good Bow and a strong Arm will send an Arrow much farther. The Story of these Pyramids casting no Shadow is of equal Credit with the former; for though indeed they cast none at Noon Day for almost three Quarters of the Year, yet in Winter at Noon, and every Morning and Evening in the Year, they certainly cast a Shadow proportionable to their Bulk: And we may remember, that *Thales of Miletus*, above two thousand Years ago, took the Height of these Pyramids by their Shadows, as we are informed by *Pliny* and *Laertius*.

WE descended the same Way we went up, till we came to the Entrance of this Pyramid, which is sixteen Steps from the Bottom. It is about three Feet high, and as many wide, running downwards with a steep Descent for ninety-two Feet and a half. Having passed through this Streight with lighted Torches, the farther End

* This is *Mr. Greaves's* Number, but Travellers differ strangely in their Computations, perhaps from their having ascended the Pyramid at different Places. *Hardys* makes the Steps two hundred and fifty-five, *Lewenstein*

two hundred and sixty; *Thevenot* and *Maillet* reckon two hundred and eight, and *Dr. Pococke* counted two hundred and twelve, though he thinks that *Greaves* and *Maillet* come nearest the Truth.

whereof

whereof is so narrow that we were forced to creep upon our Bellies, we came into a wider Place, where we saw a great many Bats of an uncommon Size. From hence we got into another Passage five Feet in Height, and a hundred and ten in Length, through which we ascended to two Galleries, one of them running horizontally, and the other rising upwards in the same Direction with the Passage. The ascending Gallery is a very stately one, not inferior either in Materials or Workmanship to the most magnificent Buildings. It is paved and lined with white polish'd Marble, cut in vast Squares or Tables; and the Joints are so close, that they are scarce discernible. The Height of this Gallery is twenty-six Feet, and the Breadth six, having Benches on each Side of polished Stone. Passing from hence through a square Hole into some Closets or little Chambers, lined with *Thebaic* Marble, we enter a very noble Hall, standing in the Centre of the Pyramid, equally distant from all the Sides, but somewhat nearer the Basis than the Top. The Length of this Hall is thirty-four Feet, its Breadth seventeen, and its Height nineteen and a half. Its Floor, Sides, and Roof are all of *Thebaic* Marble; and the Stones are of a vast Size, especially those that form the Roof, lying across the Room like so many huge Beams, and supporting the enormous Weight of the Pyramid above.

WITHIN this glorious Hall stands a Tomb, supposed to be that of *Cheops* or *Chemmis*, King of *Egypt*, the Founder of this Pyramid. It is of one entire Piece of Marble, hollowed, and uncovered at the Top, and sounds like a Bell on being struck. Some say, that the Corpse has been removed from hence, but probably it was never laid here; for *Diodorus*, above sixteen hundred Years ago, writes, that *Chemmis* and *Chephron*, the Builder of the next Pyramid, notwithstanding they designed these Structures for their Sepulchres, were neither of them buried in them, the People being exasperated by the Hardships they had undergone in erecting them, and threatening to tear their dead Bodies in pieces; whereupon they commanded their Friends to bury them privately in some obscure Place. This Tomb is of the same Kind of Stone

with

with which the whole Room is lined, being a streaked Marble, with black, white, and red Spots, which some call *Thebaic* Marble, but others take it to be a Sort of Porphyry, the *Leucostictos* of *Pliny*, whereof there were, and still are, a vast Number of Columns in *Egypt*.

THE Figure of the Tomb is like an Altar, or two Cubes finely set together; and the Stone is smooth and plain, without any Sculpture or Ornament. The outward Superficies is seven Feet three Inches and a half in Length, three Feet three Inches and three Quarters in Depth, and much the same in Breadth; but the hollow Part within is little more than six Feet long, two Feet deep, and as many broad. It is not easy to conceive how the Tomb was brought into the Place where it now stands, it being impossible it should enter by the narrow Passages above described; which makes most People conclude, that it was raised up thither from without, before the Roof of the Chamber was closed: But why may not we conjecture, with an ingenious modern Writer, that there was some Way left to come at this Hall, which is not yet discovered? For it is scarce credible that any Prince should direct his dead Corps to be dragged to his Sepulchre through such impracticable Passages.

THE Position of the Tomb is exactly North and South*, and equally distant from all Sides of the Room

* One Thing very remarkable in this first Pyramid is, that the Sides of it stand exactly facing the four Quarters of the World, and consequently mark the true Meridian of the Place; which precise Position could not well have been owing to Chance, but was in all Probability the Effect of Art and Design; and that it really was so, seems confirmed by the same Position of the Tomb within: So that this ancient Structure is a true and permanent Proof of the early Progress of the Egyptians in the Science of Astronomy. *M. de Chazelles*, an excellent Mathematician, who took

the Dimensions of this Pyramid in the Year 1693. at the same Time observed the Exactness of its Situation; which being designedly pitched upon (as we may reasonably suppose) by those who raised this vast Pile above three thousand Years ago, it follows, that during so long a Space of Time there has been no Alteration in the Heavens in that Respect, or (which amounts to the same thing) in the Poles of the Earth or the Meridians; as *M. Fontenelle* has observed in his Elogium of the above-mentioned Gentleman.

except

except the East, from whence it is placed as far again as it is from the West. Under it there is a little hollow Space dug away, and a large Stone in the Pavement removed at the Angle next adjoining to it, which was probably done in hopes of finding some hidden Treasure; it being a superstitious Prodigality practised by the Ancients, and continued to this Day in the *East-Indies*, to conceal Money in their Sepulchres.

As to the horizontal Passage above-mentioned, which is a hundred and ten Feet in Length, it leads us to an arched Vault or Chamber, standing due East and West, of a Grave-like Smell, and half full of Rubbish. It is about seventeen Feet long, and fifteen broad; the Walls are entire, and plaistered over with Lime; and the Roof is covered with large smooth Stones, not lying flat, but shelving, and meeting above in an Angle. Near the Entrance into this Passage is the Well mentioned by *Pliny*, which is circular, and three Feet in Diameter. It is lined all the way down with white Marble, and the Descent into it is by fixing ones Hands and Feet in little open Spaces cut in the Sides within, opposite and answering to one another in a Perpendicular; which is the Contrivance for descending into many of the Wells and Cisterns in *Egypt*.

THIS is all that is to be seen in the first Pyramid; but there is one thing more to be observed, which is a surprising Echo, taken notice of by *Plutarch*, who says that it answers four or five times; wherein he does not exceed the Truth. The long-continued Noise which is heard on discharging a Musket at the Entrance into the Pyramid is very remarkable; but this Effect may be accounted for by considering, that the Sound being shut in, and carried in the smooth narrow Passages already described, as in so many Pipes or Trunks, to the Middle of the Pyramid, finding no Issue out, reflects upon itself, causing a Circulation of the Air and a confused Noise, which by degrees dies away as the Motion ceases.

A VERY little to the South of the first Pyramid stands the second, supposed to have been built by *Cephron*, the Brother of *Cheops*. The Stones thereof are white, but not

not near so large as those of the former ; nor do the Sides rise by Degrees or Steps, like the other, but are plain and smooth ; and the whole Structure, except on the South, seems very entire, and free from any considerable Breaches. Its Dimensions, both as to Height and Breadth, are almost equal to those of the first, and its Ascent appears to be somewhat steeper. A Hole has been made some way up, on the North Side of this Pyramid, in order to find an Entrance, as it is reasonable to conjecture ; but none has been yet discovered, nor is it known whether there be any Rooms or Apartments within, though it is highly probable there are, this being designed for the Sepulchre of an *Egyptian* King, as well as the former. On the North and West Sides of the Pyramid is a Fosse, about ninety Feet wide, and thirty deep ; along which are a great Number of Apartments hewn out of the solid Rock, supposed to have been designed for Lodgings for the *Egyptian* Priests. We enter into them by square Openings, much of the same Size with the narrow Passages of the first Pyramid ; and many of the Chambers have a Communication with others behind them, which are dark and full of Rubbish.

THE third Pyramid stands about a Furlong from the second, on an advantageous Rising of the Rock, which makes it seem equal to the former at a distance, though the Pile be much less and lower. Each Side of its Basis is about three hundred Feet, and its Height is much the same. *Herodotus*, *Diodorus Siculus*, and some other ancient Writers, affirm, that the greater Part of this Pyramid was built (or cased at least) with black or *Ethiopic* Marble : But whatever it may formerly have been, it is strange that several of the Moderns should describe it in the same Manner ; for the Whole appears to be built of a clear whitish Stone, somewhat better and brighter than that of either of the former Pyramids. All round it one may see the Remains of the Granite it was adorned with, which has been pulled down, and most of it carried away, but some few Pieces of it still continue in their Places. This Pyramid is said to have been built by *Myserinus*, whose Name was engraved on the North Side of it,

it, according to *Diodorus*; but no such Inscription is to be seen at present.

HAVING been thus particular in the Description of these three greatest Pyramids of *Memphis*, or of *Gize*, as they are now called, it would be needless to say much of those that are to be seen in other Parts of *Egypt*, most of them (as I have already intimated) being much inferior to these in Magnitude, except one that stands near the *Mummies*, whose Dimensions and Structure are pretty near the same with those of the first and largest Pyramid above described. It may be proper, however, to observe, that they are not all of the same Form, some of them being quadrilateral, others round and pointed at Top like a Sugar-Loaf; some rising with a greater, and others with a lesser Inclination.

WHO were the Builders of these wonderful Structures, has been a Subject of much Dispute. Some pretend they were erected by the Patriarch *Joseph* for Granaries, to lay up the Corn of the seven plentiful Years against the ensuing Famine; and, to support this Imagination, derive the Name *Pyramid* from *Pyros*, a Greek Word signifying *Wheat*; whereas it is generally supposed to come from *Pyr*, which in the same Language signifies *Fire*, because a mathematical Pyramid terminates in a Point like Flame. But the Opinion, that these Pyramids were built for Granaries, is entirely groundless and absurd; for, besides that their Figure is the most improper of any for that Purpose, the few Rooms or Cavities within them (the greatest Part of them being nothing but solid Piles of Stone) do utterly overthrow such a Conjecture.

OTHERS suppose these Fabricks to have been erected by the *Israelites*, during their heavy Bondage under the Tyranny of the *Pharaoh's*; and this is supported by the Authority of *Josephus*, who says, that when Time had extinguished the Memory of the Benefits of *Joseph*, and the Kingdom was transferred to another Family, the *Israelites* were treated with great Rigour, and wasted by various Labours. They were ordered to cut Canals to receive the Waters of the *Nile*; to raise Walls and cast up Banks, to hinder the Inundation of that River from

drowning

crowning their Towns and Villages ; and, amongst other Oppressions, they were employed in building the vast Pyramids in question. But the Scriptures do not seem to favour this Opinion, for according to them the slavish Employments of the *Israelites* was the making of Bricks, whereas all these Pyramids are of Stone. This, however, cannot be called a positive Confutation of the Hypothesis under Consideration ; for though the *Israelites*, a little before their Departure out of *Egypt*, might be employed in making Bricks, it by no means follows, that they were never employed in any other Works. And when is it more likely that the *Egyptian* Kings should undertake these prodigious Structures, than when they had so many hundred thousand Slaves in their Dominions, whom they seemed under a Necessity of keeping continually in Action, to prevent their breaking out into Rebellion ?

ACCORDING to *Herodotus*, the first or greatest of the three Pyramids above described was built by *Cheops*, whom *Diodorus* names *Chemmis* ; for that they are one and the same Person may easily be made appear. Both those Historians agree that the second was erected by *Cephron*, Brother and Successor to the former Prince : And the third is said to have been raised by *Mycerinus*, the Son of *Cheops*, as we have already mentioned. Some of the *Greeks* indeed pretend that this last was built by a Courtesan named *Rhodopis* or *Rhodope* : But this is very improbable, considering her Condition and the Vastness of the Expence ; and besides, *Herodotus* has shewn that he did not live till a long Time after these Pyramids were in Being. After all, the above-cited Authors ingenuously confess, that there is little Agreement either among the Natives of *Egypt*, or ancient Historians, with respect to the Founders of any of the Pyramids we are speaking of : And the *Arab* Writers are under the same Uncertainty, some attributing them to *Nimrod*, others to Queen *Daluka*, and others concluding that they must have been built before the Flood, or else the Memory of the Founders would have been better preserved.

SINCE

SINCE it is uncertain who were the Founders of the Pyramids, it would be in vain to endeavour to determine the Time when they were erected; especially as nothing can be more precarious than the *Egyptian* Chronology. However, if we do not allow them to be so ancient as the Time of the *Israelites* being in *Egypt*, (which yet appears to me a very probable Conjecture) we must grant them to be about three thousand Years old; since *Heredotus*, who lived two thousand two hundred Years ago, was able to find so little Satisfaction in his Enquiries concerning them; and *Diodorus*, who lived before the Birth of our Saviour, supposes the great Pyramid to have been built at least a thousand Years before his Time.

THE next Thing disputed is the End for which these Pyramids were erected; but most Travellers, and Authors who have wrote upon this Subject, are of opinion that they were intended for sepulchral Monuments. *Diodorus* tells us expressly, that *Chemmis* and *Cephron* designed to have had their Bodies deposited in the Pyramids they built, though it was ordered otherwise for a Reason above-mentioned; and *Strabo* judges all those near *Memphis* to have been Royal Sepulchres. To this the Writings of the *Arabs* are consonant; but if none of these Authors were extant, the Tomb which remains to this Day in the first Pyramid is sufficient to put the Matter beyond all Controversy.

WHY the *Egyptian* Kings should put themselves to the vast Expence of building these Pyramids, is an Enquiry of a higher Nature. *Aristotle* makes them to have been the Works of Tyranny; and *Pliny* conjectures that they built them partly for Ostentation of their Power and Grandeur*, and partly out of State-Policy, to divert the

* “ *Pliny* (says *M. Rollin*) “ buried in Oblivion, Historians
 “ gives, in few Words, a just “ not agreeing among themselves
 “ Idea of these Pyramids, when “ about the Names of those who
 “ he calls them a foolish and use- “ first raised these vain Monu-
 “ less Ostentation of the Wealth “ ments. *Inter eos non constat à*
 “ of the *Egyptian* Kings, *Regum* “ *quibus facia sint, justissimo casu*
 “ *pecuniæ otiosa ac stulta ostenta-* “ *obliteratis tantæ vanitatis au-*
 “ *tio*: And adds, that by a just “ *toribus*. In a Word, accord-
 “ Punishment their Memory is “ ing to the judicious Remark of
 People

People from Mutinies and Insurrections by keeping them in Employment. It is very probable they might in some measure be influenced by these Motives, but there is another Reason to be given for these great Undertakings, arising from the Theology of the *Egyptians*, who not only believed the Resurrection, but that as long as the Body endured, so long the Soul continued with it; which last was also the Opinion of the *Stoicks*. Hence it was, that the *Egyptians* took that excessive Care to embalm the Dead in order to preserve them from Corruption, that so the Souls of the Deceased might long remain about their respective Bodies, not to animate or quicken them, but only as Attendants or Guardians, unwilling to leave their former Habitations: And upon the same Account they inclosed them in the most durable Buildings, endeavouring thereby, as much as in them lay, to render them eternal.

THE Reason why the *Egyptians* frequently made use of the pyramidal Figure for these Monuments, (for they were not always of that Shape) seems to have been, because it is the most permanent Form of Structure, being neither over-pressed with its own Weight, by reason of its gradual contracting and lessening from the Bottom to the Top, nor so subject to the sinking in of the Rain as other Buildings. Besides, they might hereby intend to represent their Gods; Pyramids, and Obelisks which are only a lesser Sort of Pyramids, being anciently, both by them and other Heathens, erected and worshipped as Images of several Deities.

In what Manner these wonderful Structures were built, and by what Contrivance the Stones, especially those vast ones of the first Pyramid, were raised to that Height, has also been the Subject of much Speculation. *Herodotus*, whose Expressions are not very clear, supposes, that when they had laid the first Range, they raised other

Diodorus, the Industry of the Architects of these Pyramids is no less valuable and praise worthy, than the Design of the Egyptian Kings contemptible and ridiculous." *Rollin's Ancient History*, Vol. I. Ch. 2. Sect. 2.

Stones

Stones thither from the Ground, by wooden Engines, which formed the second Row; and by an Engine placed upon that, they drew up the Stones that composed the third; there being as many Engines as Layers of Stone, or but one Engine that might be removed as there was Occasion: And also adds, that the highest Parts were finished, and the rest in Order, down to the very lowest. *Diodorus* imagines the Work was done by the Help of Mounds, which he says the *Egyptians* pretended were raised of Salt and Nitre, and that they were dissolved and washed away by letting in the River. Our learned and ingenious Countryman, Mr. *Greaves*, supposes that they first built a large Tower, the Height of the intended Pyramid, to the Sides whereof the rest of the Building was applied, Piece after Piece, like so many Buttresses, still lessening in Height, till at last they came to the lowest Degree. Another Conjecture has been made, which, if true, would make the Labour bestowed on the Pyramids much less than is imagined; and that is, that they took the Advantage of building round a Hill when they began one of these Structures. If this be the Case, we may suppose the great Pyramid inclosed two rocky Hills, the present Entrance probably being on the Top of the one, and the grand Chamber with the Tomb in it on the Top of the other. In a Matter of this Uncertainty, every one must be left to his own Conjectures; but as for those above-mentioned, they appear to me to be liable to many Objections; nor do I see any Reason for endeavouring to lessen the Difficulty of erecting the Structures in question, since the Wealth of the *Egyptian* Kings and the Number of Workmen employed were undoubtedly adequate to such vast Undertakings.

NOTHING seems more surprizing to me, than what the Antients tell us, that the immense Quantities of Stone made use of in these stupendous Fabricks were brought either from *Arabia*, *Thebais* or *Ethiopia*. The ten Years which they assign for hewing them out of the Quarries, and conveying them from such a Distance to the Place where the Pyramids were erected, are in my Opinion too little for that Purpose. But upon Examination it ap-
 pears

pears most probable, that the greatest Part of the Materials were dug from the Rock on which they stand, and that only the Marble of the Rooms and Passages within, and the Outside Casing, (if any such there were, as is generally supposed) was fetched from those distant Quarries.

ENOUGH has been said to give the Reader an Idea of the Magnificence of the *Egyptian* Pyramids, to confirm which I shall only add what *Diodorus* tells us, that the Number of Men employed in building the first or greatest of the three was 360,000, and *Pliny* makes them six thousand more; large Bodies of them relieving one another at stated Periods, and alternately taking their Turns of Rest and Labour. It is agreed that twenty Years were spent from the beginning to the finishing of the Work; and *Herodotus* adds, that in his Time there was an Inscription on the Pyramid, declaring how much had been expended only in Radishes, Onions, and Garlick for the Workmen, being no less than sixteen hundred Talents of Silver, or about 400,000 *l.* Sterling; from whence we may judge to what prodigious Sums the whole Expence must have amounted.

BEFORE I leave this Place, I must take some Notice of a *Colossus*, at least the Head of one, which stands about a Quarter of a Mile to the East of the second Pyramid. It is usually called a *Sphinx*, which is a fabulous Monster, having the Head and Breasts of a Woman, the Wings of a Bird, the Claws of a Lion, and the Body like a Dog. This Figure, among the *Egyptians*, was a symbolical Representation of the rising of the *Nile* in the Months of *July* and *August*, when the Sun passes through the Signs *Leo* and *Virgo*. They likewise made use of it in their Hieroglyphicks to represent a Harlot; intimating the Danger of being captivated by the Charms of a faithless Woman, whom the fond Lover in the End finds as cruel and rapacious as a Lion. Of this *Sphinx* however, near the Pyramids, there is little to be discerned but from the Shoulders upwards, being a monstrous Bust of a Woman, all cut out of the solid Rock, and never separated from it; except the upper Part of the Head,

which seems to be adventitious. It is almost thirty Feet high, fifteen Feet from the Ear to the Chin, and above thirty Feet wide at the lower Part of the Neck or Beginning of the Breast. The Sand is so accumulated about it, that one can but just discover the Top of the Back, in which there is a Hole about five Feet long, seventy-five from the hinder Part of the Neck, and thirty from the Tail. We could not get up to the Top of the Head, but those who have done it report, that there is a round Hole, by which a full-grown Person may descend into it, from whence it is supposed the artful Priests deliver'd their Oracles. *Pliny* makes mention of this Sphinx, and tells us that it was thought to be the Sepulchre of King *Amasis*. The Rock is dug away all round the Sphinx to a considerable Distance, and the Stone was undoubtedly employed in building the Pyramids, with which some Moderns have supposed it has a subterraneous Communication.

ABOUT nine or ten Miles South of the three great Pyramids are the famous *Catacombs* or *Mummy-Pits* of *Saccara*, to which Village we were safely conducted by our *Janizaries*, and there procured ourselves a very indifferent Lodging. The next Morning, before Sun-rise, we went to the neighbouring Plain, in Company with the Person who has the Superintendence of the *Catacombs*, and several of his Servants, who take Care to be well paid for the Trouble they are at in gratifying the Curiosity of Strangers. The usual Method of letting People down into the Pits, where the Mummies or embalmed Bodies are deposited, is by Ropes, which is painful enough; though there are Holes in the Sides to descend by, as in the Well of the Pyramid above-mentioned, but most of them are so worn away, that it is dangerous to go down in that manner, if not impracticable.

THE first Pit they let us down into was about five and twenty Feet deep, cut through a flaty Rock, except the upper Part, which was Sand, but cased with unburnt Brick, which seemed to be very ancient. At the Bottom of the Pit we found a Passage five Feet wide and forty in Length, which brought us into a square arched Room, where

where we saw several Remains of embalmed Bodies, and many of the Swathes scattered up and down, some of them almost entire. A few of the Bodies I observed had been done up in the Boughs of Palm-Trees, which were tied together at each End, and, being rotten, appeared like Rushes.

BEING not satisfied with what we found in this Catacomb, we gave a small Piece of Money to be let down into another, where we had the Satisfaction to find several Coffins standing upright and entire, this Pit having been but lately opened. These Coffins, or Mummy-Chests, are very thick, and made of a Kind of Sycamore, by the *Egyptians* called *Pharaoh's Fig-Tree*, which, though spongy and porous to Appearance, will continue sound above three thousand Years, for so long it has lain in these subterraneous Apartments. The Top of the Coffin is usually cut into the Shape of a Head, with a Face painted on it, resembling a Woman; the rest is one continued Trunk, and at the End of it is a broad Pedestal to set it upright upon in the Reconditory. Round the Pedestals of the Coffins are sometimes ranged a Number of little Images of various Colours, as if they were designed for so many Guardian *Genii* and Attendants. Most of the Coffins are adorned with Hieroglyphicks, and some of them richly gilt and painted, either with the Figure of some tutelar Deity, or that of the Deceased.

THE Bodies usually appear in this Manner: They are wrapped up in a Shroud of Linen, upon which are also fastened divers Scrolls of Linen, painted with sacred Characters. These Scrolls generally run down the Belly and Sides, or else are placed on the Knees and Legs. The Face is covered with a kind of Head-piece of Linen-Cloth fitted with Plaister, on which the Countenance of the Person is represented in Gold; and the Feet have also a Cover of the same, fashioned like a high Slipper, and painted with Hieroglyphicks. The whole Body is swathed with Fillets, or narrow Bands of Linen, beginning with the Head, and ending with the Feet, which are wound round in such a curious and inimitable Manner, with so many

Casts and Turnings, and so often one upon another, that it is supposed there are seldom less than a thousand Ells of Filleting about one Body. Those especially which cover the Head and Face are so neatly done, that they do not hinder us from perceiving the Shape of the Eyes, Nose, and Mouth, tho' they are hid from our Sight. On the Breast is a Sort of Breast-plate, made with Folds of Linen cut Scollop-wise, richly painted and gilt; on which is sometimes the Face of a Woman with her Arms expanded.

UPON opening one of the Coffins, we found the Head of the Mummy full of a Composition of the Consistence, Colour, and Smell of Pitch, but something more fragrant; which must, as *Herodotus* intimates, have been injected through the Nostrils; to which End, as well as for the easier Extraction of the Brain, we found, upon Examination, that the *Septum medium* of the Nose had been taken away. Having unfolded the Bandage, that Part of it which more immediately surrounded the Body was quite rotten, and would not bear handling without falling to pieces, whereas a great Number of Yards of the exterior Part appear'd as strong as we can suppose it to have been the first Day it was applied. Scarce any of the muscular Parts were preserved, except upon the Thighs; and even those, upon touching them, crumbled to Powder.

THE last of the Catacombs we visited was that called the *Well* or *Pit of the Birds*, which is about thirty Feet deep; from whence we made our way, through a Passage almost choaked with Sand, into Apartments much more magnificent than those we had seen before, being the Sepulchres of Birds and other Animals worshipped by the ancient *Egyptians*; for these they embalmed and wrapped up with the same Care as they did human Bodies, depositing them in earthen Vases covered over and stopped close with Mortar. These Vases, or Urns, are of a conical Figure, of which we saw a great Number, most of them containing an *Ibis*, (one of their sacred Birds) whereof the Bill, Bones, and the very Feathers, are admirably well preserved. In one of the Rooms we saw several large
Vases,

Vases, which probably were for Dogs and other Animals; some of which have been found, but they are rarely to be met with at present.

I SHOULD have observed before, that the Mummy-Chests, or Coffins, are not always of Wood, some few of them being found of Stone; and of the wooden ones, some are made of Planks, and others hollowed out of one Piece of Timber. There are also Coffins made only of Linen-Cloth gummed or glued together, which nevertheless are as durable as the others. Those who had Coffins, we may suppose, were People of good Condition, whose Families could bear the Expence; whereas the poorer Sort had no Coffins, but were wrapped up in Reeds or Branches of Palm, as I have already observed. It is likewise probable that these inferior Persons were piled up one upon another, whereas the others stood upright upon the Pedestals of their Coffins.

IN these Catacombs we likewise find several square Boxes, usually painted with Hieroglyphicks or symbolical Figures, having upon their Lids the Representation of a Hawk cut in Wood, and sometimes of a Dog or other Animal. Within these Boxes, one of which was originally placed at the Feet of each Mummy, are inclosed various small Instruments and Utensils, denoting the Trade or Occupation of the embalmed Person when he was alive. As to the Piece of Money said to be lodged in the Mouth of each Mummy, and the Idols inclosed in their Breasts or Bellies, we could make no such Discovery: And yet abundance of little Images, some of Marble or Alabaster, others of Copper, and others of baked Earth, are sold in *Egypt* as having been found in these Repositories. I am apt to think, that many of them have been really taken from thence; however, it is the Interest of the People of *Saccara*, who are the chief Venders of such Antiquities, that this Opinion should prevail, and doubtless they encourage it as much as possible. The *Europeans* indeed purchase them at easy Rates, for the *Turks* have very little Curiosity, and esteem Things of this nature no farther than the Value of the Materials.

It seems natural, before I leave this Subject, to say something of the *Egyptian* Manner of embalming human Bodies, by which curious Art many have been preserved entire through such a long Succession of Ages. For our Account of this Matter we are chiefly indebted to *Herodotus* and *Diodorus*; and the Reason why they took this Pains to keep their dead Bodies from Corruption has been already assigned in speaking of the Pyramids, namely, that the Souls of the Deceased might continue near them, and not enter into other Animals. And having found out Means of making the Body durable, their next Care was to provide Repositories for it which might be equally lasting, and in which it might remain safe from all Violence and Injury. They were therefore, as *Diodorus* tells us, not very solicitous about the Structure of their Houses, which they called *Inns*; but spared no Cost or Labour in building and adorning their Sepulchres, which they termed *eternal Mansions*.

BUT to return from this short Digression. When a Man of any Consideration died amongst the ancient *Egyptians*, all the Women of the Family besmeared their Hands and Faces with Dirt, left the Body in the House, and went about the Streets lamenting and beating themselves, with their Garments girt about them, and their Breasts uncovered; the Men at the same Time forming another Company, and mourning in the same Manner. After this, the Body was carried to those who professed the Art of embalming, which, like other Trades, they learnt from their Ancestors. These shewed the Kindred of the Deceased several Models or Patterns made of Wood, painted like an embalmed Body; giving them also an Account of the Expence that would attend each Manner of Preparation, and asking them which they would chuse; for it is to be observed, there were three different Ways of preparing a Corps for Burial. One of them was very exquisite and expensive, the Charge being a Talent of Silver, or about two hundred and fifty-eight Pounds Sterling; the second was inferior, and of a more moderate Price, being twenty *Mine*, or a fourth Part of the former

mer Sum; the third was very mean, and cost but a Trifle.

THIS Preliminary being settled, the Embalmers took the Body, and first drew out the Brains through the Nostrils with a crooked Instrument of Iron, filling up the Vacancy with certain Medicaments, whose Consistence, Colour, and Smell, (as taken out of the Skulls at this Day) have been already described. Then the Scribe or Secretary, as they called him, marked on the left Side of the Belly, how far the Incision was to be made; which a certain Officer accordingly cut open with a sharp *Ethiopic* Stone, and immediately ran away as fast as he could, all that were present pursuing him, throwing Stones after him, and loading him with Execrations; for they thought it a heinous Crime to wound or offer any Violence to the Bodies of their Fellow Creatures: But the Embalmers were much honoured and esteemed, conversed with the Priests, and were admitted, as Persons of Sanctity, into the more sacred Parts of their Temples. When these came to dress the dissected Body, one of them thrust his Hand into it, and drew out all the Intestines, except the Heart and Kidneys; and another washed the Bowels with Palm-Wine and aromatic Odours. They then filled the Belly with pounded Myrrh, Cassia, and other odoriferous Drugs, (Frankincense excepted) and the Incision being sewed up, the Body was carefully anointed with the Oil of Cedar and other Things for above thirty Days, or else laid in Nitre for seventy Days, which was the longest Time allowed. At the Expiration of this Term, they washed the whole Body again, and bound it up in Swathes of fine Linen, covering it with Gums, which the *Egyptians* used instead of Glue. And all this was done without disfiguring the Body; so that the very Hairs remained on the Brows and Eye-lids, and the Countenance was so well presery'd, that the Person might easily be known. The Embalmers having done their Part, the Corps was delivered to the Relations, who put it in a wooden Coffin shaped like a Man, which was placed upright against the Wall of the Catacomb, or of whatever Edifice was designed for that Purpose: For it must be remembered, that

the *Egyptians* did not always deposit their Dead in Sepulchres immediately after they were embalmed, but kept them at home in magnificent Apartments, having by this means the Pleasure of viewing the Lineaments of their Ancestors, who died some Ages before they were born; and, if we may believe *Lucian*, they often brought the dried Corps of a Friend as a Guest to their Entertainments.

THE Way of embalming above described was the most costly Manner of preserving the Dead; but those who were unable or unwilling to be at so great an Expence had recourse to a more ordinary Preparation, which was as follows. They injected a Quantity of Oil of Cedar into the Body by a Pipe, without cutting it open, and laid it in Nitre for seventy Days, at the End of which they drew out the Pipe, and let out the Oil by the Fundament, which brought away with it the whole Paunch and Entrails; and the Nitre consumed the Flesh, leaving nothing but Skin and Bones. This done, the Body was sent home to the Relations without any farther Operation. The third Way of preserving a Corps, made use of by the poorer Sort of People, was only cleansing the Belly by injected Lotions, and salting the Body for the Number of Days above-mentioned.

THERE are several Pyramids in the Neighbourhood of *Saccara*, and others some Miles to the South near a Village called *Dashour*; but I shall not trouble the Reader with any Account of them, having given him a sufficient Idea of these Structures in the three most remarkable ones already described. I had some thoughts of proceeding from *Saccara* to *Faiume*, and from thence to take a View of the Lake of *Mæris*, and the Situation of the famous *Labyrinth*; but being not sufficiently provided for such a Journey, which our *Janizaries* likewise represented as dangerous, I was easily prevailed upon to lay aside the Design, and return to *Cairo*. However, it may not be amiss to give a short Account of those surprizing Works of the *Egyptian* Kings, both as they are described by the Ancients, and as they are at present, according to the Information I received from a Gentleman who was

was lately upon the Spot, and considered them with great Attention.

THE Lake of *Mæris*, if *Herodotus* and *Diodorus* may be credited, was no less than three thousand six hundred *Stadia*, or four hundred and fifty Miles in Circumference. It is said to have been dug by a King of *Egypt* called *Mæris*, whose Name is retained, in order to correct the Irregularities of the *Nile*, by receiving the superfluous Waters when that River rose too high, (thereby preventing their Stagnation in other Places to the Detriment of the Land) and by supplying the Lands with Water when the River failed, which was let out of the Lake into the adjacent Country by a great Number of Ditches and Canals. Many of these Canals are still subsisting; and as they were of vast Benefit to the ancient Inhabitants, so they are equally serviceable to the present, who attribute them, as they do most other Works of publick Utility, to the Patriarch *Joseph*, whose Name they have given to the great Canal by which the Lake has a Communication with the *Nile*.

In this Lake we are also told that *Mæris* built two Pyramids for himself and his Queen, which were six hundred Feet high, three hundred being under Water, and three hundred above; and on the Top of each of them a colossal Statue seated on a Throne. If this be true, they must needs have been erected before the Cavity was filled with Water; but it appears quite incredible to me, that two such Pyramids, and a Lake of such vast Extent, should be the Work of one Prince's Reign, notwithstanding the Authority of the above-mentioned Historians.

THEY likewise tells us, that the Canal of Communication between the *Nile* and the Lake had anciently large Sluices to let the Water in or out as Occasion required; and whenever they were either open'd or shut, the Charge of doing it was no less than fifty Talents of Silver, or almost thirteen thousand Pounds Sterling. On the other hand, the Lake brought in a very considerable Revenue to the Prince, the Fishery, during the River's Retreat, yielding a Talent, about two hundred and fifty-eight

Pounds, every Day into the Royal Treasury, and about one Fourth of that Sum for the rest of the Year; there being a great Variety and Plenty of Fish, and a vast Number of Hands employed in taking and salting them. The Revenues arising from this Fishery *Mæris* is said to have given to his Queen to buy her Ointments, or for Pin-Money, as we usually express it in *England*.

WHEN *Herodotus* enquired, as very well he might, what became of the vast Quantity of Earth that was dug up to form this prodigious Cavity, the *Egyptians* told him it was carried to the *Nile*, and dispersed by the Current of that River. If the Historian had Credulity enough to believe this Account, I must confess it is so far from being satisfactory to me, that, as the Inhabitants of the Country could give no better Answer to this Question, I am apt to think this spacious Lake was rather the Work of Nature than of Art; though perhaps King *Mæris* might enlarge it, by opening or cleansing its Communication with the *Nile*, erecting Flood-gates, and even sinking some Part of it deeper than it was originally; which might give Rise to the Tradition that he dug the whole Cavity.

STRANGELY different from the Account given us of this Lake by *Herodotus* and *Diodorus*, is that of *Pomponius Mela*, who makes it no more than twenty Miles in Circumference; but the Criticks will have this to be a Mistake in *Mela's* Copy, and have accordingly corrected it by those Historians. The Truth seems to lie between these two Extremes, for I am well assured, that the Lake of *Mæris* is at this Day between forty and fifty Miles in Length, and ten or twelve in Breadth; though it varies in its Extent according to the rising or sinking of the River. Its Banks are of a blackish Soil, between which and the Water the Ground is slaty, and Part of it covered with a deep slimy Mud, incrusted with a thin Cake of Salt upon its Surface. The Water is very disagreeable, being of a muddy Taste, and almost as salt as the Sea; but it is fresher towards the Parts where it enters from the River. I do not learn that there are any Shell-fish in the Lake, nor any Sort of Fish but such as are found

found in the *Nile*; and of these, as well as anciently, they catch vast Quantities when the Lake is low, and sell them very cheap in the Market of *Faiume*.

ON the North Side of the Lake there is the Appearance of a little Island, or some white Cliffs rising considerably above the Water, which it is thought may be the Remains of the two Pyramids above-mentioned, built by *Maris* for himself and his Consort. The Country about the Lake was formerly famous for its Vineyards, which have been long ago destroyed; but many Roots are still observed in the Ground, supposed to be the Remains of Vines; for Wood may continue sound a great while in such a dry Air as that of *Egypt*.

TOWARDS the Southern Part of the Lake of *Maris* was situated another of the *Egyptian* Wonders, I mean the celebrated *Labyrinth*, which according to *Herodotus*, who saw it, surpassed the Report of Fame, being in his Judgment more admirable than the Pyramids themselves. It was built near the *City of Crocodiles*, the same with *Arfinoe*, and was not so much one single Palace, as a magnificent Pile composed of twelve Palaces, erected by twelve Kings of *Egypt*, at a Time when the Country was divided into so many different Kingdoms. This Structure seems to have been designed as a *Pantheon*, or universal Temple of all the *Egyptian* Deities, which were separately worshipped in the Provinces. It was also the Place of the general Assembly of the Magistracy of the whole Nation, where they met to feast and sacrifice, and to judge Causes of great Importance.

THE last-mentioned Historian tells us, that this Edifice contained twelve Halls, which were vaulted, and had an equal Number of Doors opposite to one another, six opening to the North, and six to the South, all encompassed by the same Wall. The whole Number of Chambers was three thousand, fifteen hundred above-ground, and as many below. *Herodotus* says that he viewed all the upper Rooms, but was not permitted to enter into the subterraneous Apartments, because there were the Sepulchres of the Kings who built the *Labyrinth*, and

of the sacred Crocodiles*. It is said that this huge Pile consisted entirely of Stone, without any Timber, being supported by a vast Number of Marble Pillars, with which the Roofs and Walls within were likewise incrust-
ed, and the Whole adorned with the finest Sculptures.

* Never was any Nation more superstitious than the *Egyptians*, extravagantly worshipping a great Number of Animals, as the Bull, the Wolf, the Dog, the Cat, the Baboon, the Crocodile, the Hawk, the Ibis, and many others; though some pretend, that the Worship of the *Egyptians* did not terminate in the Animals themselves, but in the Gods whose Symbols they were, and to whom they had some peculiar Relation. These

Animals were placed in their Temples, maintained with great Care and at a prodigious Expence, and after their Death were embalmed, and solemnly deposited in Tombs assigned them by the Publick. Nay, to such an Excess was this Folly carried, that some of them ascribed a Sort of Divinity to Leeks and Onions, for which they are ingeniously reproached by the *Roman* Satyrist.

*Quis nescit, Volusi Bitbynice, qualia demens
Ægyptus portenta colat? Crocodilon adorat
Pars hæc, illa parvet saturam serpentibus Ibim.
Effigies sacri nitet aurea cercopitbeci,
Dimidio magicæ resonant ubi Memnone ckorda,
Atque vetus Thebe centum jacet obruta portis.
Illic cæruleos, hic piscem fluminis, illic
Oppida tota canem venerantur, nemo Dianam.
Porrum & cepe nefas violare, ac frangere morsu.
O sanctas gentes, quibus hæc nascuntur in bortis
Numina!*

JUVEN. Sat. XV.

Who has not heard where *Egypt's* Realms are nam'd,
What monster Gods her frantick Sons have fram'd?
Here *Ibis* gorg'd with well-grown Serpents, there
The Crocodile commands religious Fear.
Where *Memnon's* Statue magick Strings inspire
With vocal Sounds, that emulate the Lyre;
And *Thebes* (such, Fate, are thy disastrous Turns!)
Now prostrate o'er her pompous Ruins mourns.
A Monkey-God (prodigious to be told!)
Strikes the Beholder's Eye with burnish'd Gold.
To Godship here blue *Triton's* scaly Herd,
The River Progeny is there prefer'd:
Through Towns *Diana's* Power neglected lies,
Where to her Dogs aspiring Temples rise:
And shou'd you Leeks or Onions eat, no Time
Wou'd expiate the sacrilegious Crime.
Religious Nations sure, and blest Abodes,
Where ev'ry Orchard is o'er-run with Gods!

The

The numerous Passages throughout the Building were contrived to meet and cross each other with so much Intricacy, that it was impossible for a Stranger to find his Way either in or out, without the Assistance of a Guide; and several of the Chambers were of such a Structure, that on opening the Doors there was heard an awful Noise like Thunder.

So great was the Strength of this wonderful Edifice, that it withstood for many Ages not only the Rage of Time, but that of its implacable Enemies the Inhabitants of *Heracleopolis*, who did all they could to demolish it, from an Aversion they bore to the *Crocodile*, which was the peculiar Deity of *Arfinoe*. *Pliny* says it was remaining entire in his Days, after having stood three thousand six hundred Years; and even at this present Time we find sufficient Tokens of its ancient Grandeur. About a League from the Temple of the Labyrinth are found several Heaps of Ruins covered with Sand, and many Stones scattered up and down, as if there had been great Buildings thereabouts. This Place is called *Caroon*, and is undoubtedly the Spot where the famous Labyrinth was erected. Walking over it, we pass by several Remains of ancient Structures, till we come to the largest that is now standing, which is called *Casr-Caroon*, or the *Castle of Caroon*, about a hundred and sixty Feet in Length, and eighty in Breadth. This is conjectured to have been the square Pyramid which *Strabo* speaks of at the End of the Labyrinth, and calls the Sepulchre of *Imandes*, but which he is suspected to have confounded with the Pyramid in the Island.

THE Portico is a very rustick Work, almost entirely destroyed, being no where above six Feet high; but there are some Remains of the large Marble Pillars by which the Top of it was supported. Having passed through the Portico, we enter a fine spacious Hall, and beyond it three others successively, which are roofed with large Tables of Marble exquisitely joined together, each of them twenty-five Feet long, and three broad, reaching quite across from one Wall to the other. At the farther End of the last Hall are certain narrow Apartments, wherein

wherein it is probable the sacred Crocodiles were deposited. These Halls have several Openings made in them through which one may go into other Rooms on the same Level, from whence there are Stair-cases to go up into those that were above, and down into those below; but most of the Passages are now choaked with Rubbish. What remains of this Building is about thirty-four Feet high, and there are Signs of a Cornice running round it; notwithstanding which it was undoubtedly higher formerly than it is at present.

WE need not wonder at the Disagreement to be found between the Antients and Moderns, and even amongst the Antients themselves, in their Descriptions of this Labyrinth, and Edifice of so great Variety and Extent. What is now standing of it seems to be no more than a fourth Part of the inner Building, which in all Probability had four Fronts, and twelve Halls answering to them; the rest being decayed by Time, or demolished by Design, as appears from the Ruins to be seen all round it to a considerable Distance.

ONE Day we crossed over to the little Island of *Roida*, our *Raoudab*, which lies in the River between *Old Cairo* and *Gize*; where we spent some Hours with a great deal of Satisfaction. The Island is near a Mile long, having a Village of the same Name at the North End of it, and is one of the most delightful Spots imaginable, being planted on the West Side with large Sycamores, or *Pharaoh's* Fig-trees, as they are commonly called. In order to measure the Increase of the *Nile*, there is a Building erected at the Southern Point of this Island, into which the Stream has free Admittance: And in the Middle of this is placed the *Mikias*, or measuring Pillar, divided into Cubits, as we may suppose the Ancient *Niloscopes* or *Nilometers* were, whereby the Rise of the River is exactly known. This Column is fixed in a Basin, the Bottom of which is probably on a Level with the Surface of the *Nile* when at lowest, for it would be of no Signification to have it go deeper. It has a fine old *Corinthian* Capital at the Top, on which rests a Beam that goes across a Gallery. From a Court leading to this Structure

ture there is a Descent to the *Nile* by Steps, which are called *Moses's Stairs*, it being a prevailing Opinion among the Vulgar, that he was taken up there, after he had been exposed upon the River in the Ark of Bulrushes. At the same End of the Island we find great Ruins of ancient Buildings, especially about the *Mikias*; and to the West there are Remains of a Wall nine or ten Feet thick, built of Brick, with several little Turrets; but the Whole seems rather designed to defend the Island against the Encroachments of the River, than against any other Enemy. It is said that one of the Sultans built a Palace here, and made it his frequent Residence, for the sake of the Air, and the Pleasantness of the Situation.

HAVING mentioned the *Mikias*, or *Nilometer*, it naturally leads me to say something of the annual Rise of the *Nile*, and of that Inundation which has always been accounted one of the greatest Wonders of *Egypt*, and to which it is indebted for all its Fertility and Happiness; for as it seldom rains in the inland Parts of the Country, (though it frequently does upon the Coast) and the Soil is naturally dry and sandy, if Providence had not so ordered it, that this beneficent River should overflow and water the Lands at a certain Season of the Year, *Egypt*, instead of the most fertile, would have been one of the most barren Parts of the Universe.

THE Sources or Springs of the *Nile* were absolutely unknown to the Ancients, who placed them in the *Mountains of the Moon* (as they are usually called) in the 10th Degree of South Latitude. But our modern Travellers, especially the *Portuguese* Missionaries, who claim the Honour of the Discovery, have found that they lie in *Aethiopia*, in the eleventh or twelfth Degree of North Latitude; which makes the Course of that River several hundred Leagues shorter than it was supposed by the Ancients. The *Nile* enters *Egypt* almost under the Tropic of *Cancer*, violently pouring itself, as it passes, down several Cataracts or Falls, from a very considerable Height, between rugged Rocks and Precipices, and with so great a Noise as to be heard at the Distance of several Leagues.

According

According to *Seneca*, the Inhabitants near the Cataracts used formerly to entertain Strangers with a Sight rather terrifying than diverting ; and the Practice is still continued, if we may believe some modern Travellers. Two of them get into a small Boat, the one to guide it, the other to throw out the Water ; and having for some Time sustained the Violence of the agitated Waves, they dextrously steer through the narrow Channels without touching the Rocks, directing the little Vessel with their Hands, till at last they are carried down headlong by the falling River. The affrighted Spectators now think them inevitably swallowed up and lost, but immediately sees them appear again upon the Water, at a great Distance from the Place where they fell, just as if they had been shot out of an Engine*,

FROM the Cataracts the *Nile* makes its Way through *Upper* and *Middle Egypt*, and a little below *Cairo* divides itself into two large Branches, which empty themselves into the *Mediterranean* at a great Distance from each

* *Seneca's* Words are these :

“ Inter miracula fluminis incredibilem incolarum audaciam accepi. Bini parvula navigia conscendunt, quorum alter navem regit, alter exhaurit. Deinde multum inter rapidam insaniam Nili & reciprocos fluctus volitanti, tandem tenuissimos canales tenent, per quos angusta rupium effugiunt ; & cum toto flumine effusi navigium ruens manu temperant ; magnoque spectantium metu in caput nixi, cum jam adploraveris, merfosque atque obrutos tantâ mole credideris, longe ab eo in quem ceciderant loco navigant, tormenti modo missi. Nec mergit cadens unda, sed planis aquis tradit.” *Senec.*

Nat. Quæst. L. IV. c. 2. —

Though this Account seems to be confirmed by some modern Travellers, yet *Dr. Pococke*, who late-

ly saw several of the Cataracts, takes no Notice of any such Practice ; nor does he represent them as such frightful Falls as they are generally conceived to be. He talks of some Rocks of Granite which lie across the River in three different Places, dividing the Stream, and causing several Falls of Water ; but he makes the greatest of them not above seven or eight Feet, and others about four or five. As to the *Catadupes*, those high Cataracts which fell with such a Noise as to deprive the neighbouring Inhabitants of their Hearing, he looks upon the whole as fabulous. He acknowledges, however, that the People talked of other Cataracts besides those he saw ; and that some reckoned seven Mountains and seven Cataracts, which seem agreeable to the Accounts of the Ancients.

others,

other, one near *Rofetto*, the other near *Damiata*, as I have observed above. Thus the *Delta*, the greatest Part of *Lower Egypt*, is form'd; but as to the seven Mouths* of the *Nile*, much spoken of by the Ancients, it is in vain to look for them at present, Time having made great Alterations in the Face of the Country, as has likewise been already intimated.

WITH regard to the annual Overflowing of the *Nile*, *Herodotus*, *Diodorus*, and other ancient Authors, tell us, that the River begins to rise in *Egypt* about the Summer Solstice, and continues so to do till after the Autumnal Equinox, or nearly the Space of one hundred Days, till it returns to its proper Channel. This Account pretty well agrees with modern Observations; for though the *Nile* begins to swell in the Month of *May*, its Increase is inconsiderable at *Old Cairo* till about the 18th or 19th of *June*; nor is any public Notice taken of it till the 28th of that Month, at which Time it is usually risen to five or six Cubits, or *Peeks*, a *Turkish* Measure, concerning the precise Length whereof Authors are not well agreed, but which may be reckoned about five and twenty Inches. At this Time the public Cryers proclaim the Rise of the River in the City of *Cairo*, and continue in the same manner to publish how much it increases every Day, till it rises to sixteen *Peeks*, when they make great Rejoicings, and cry out *Waffah Allah*, implying that *God had given them Abundance*.

THE *Nile* commonly swells to this Height at the latter End of *July*, or before the 20th of *August*; but the sooner it happens, they have the greater Hopes of a plentiful Season. Sometimes, indeed, it has fallen out so late as the 1st, and even the 19th of *September*, as it did in the Year 1705; but then the Country has been afflicted with Plague and Famine, the River not rising afterwards to

* The Names of these Mouths, beginning from the West, were the *Canopic*, the *Heracleotic*, the *Bolbitic*, the *Sebennytic*, the *Pathmetic*, the *Mendesian*, the *Tanitic*, and the *Pelusiatic*, so called from the Cities standing on their several Branches. There were also two *Pseudosomata*, or false Mouths, named *Pineptimi* and *Diolcos*, which could not carry such large Vessels as the others.

its usual Height. For it is to be observed, that though sixteen Peeks generally portend Plenty, and are the Condition upon which the People pay their Tribute to the Grand Signior, yet nineteen or twenty are requisite to cause a general Flood, and prepare the Lands for Cultivation. Eighteen Peeks are reckoned but an indifferent *Nile*, and twenty-two a very good one, beyond which it seldom rises. If it exceed twenty-four, it is said the Inundation is of bad Consequence, the Waters not retiring time enough to sow the Corn; but I know no Instance of such an Excess. The Time when the *Nile* is at highest is usually about the Middle of *September*.

As it may be easily conceived that the River cannot of itself overflow the Lands every where in the necessary Proportion, the Inhabitants have been obliged, with incredible Labour, to cut a vast Number of Canals and Trenches from one End of *Egypt* to the other; so that almost every Town and Village has its Canal, which is opened at the proper Time, and the Water successively conveyed to the most distant Places. These Canals or Trenches are not permitted to be opened till the River has risen to a certain Height, nor yet all at once; for in that Case some Lands would have too much Water, and others too little; but they begin to open them according to a public Regulation of Measures made for that Purpose.

WHEN the *Nile* is swelled to the Height of sixteen Peeks, the Bank is cut to let it into the *Khalis*, as they call the great Canal above-mentioned, which runs thro' the City of *Cairo*. The Ceremony of cutting this Bank or Mound, which is raised every Year when the River begins to increase, is always performed with vast Solemnity, in the Presence of the Bashaw himself, (who gives the first Stroke) accompanied by all his great Officers, and attended with an innumerable Multitude of People, this being one of the greatest Festivals observed by the *Egyptians*. On this Occasion the Barges and Galleys, in which the Bashaw and his Attendants come up the River, from *Bulac*, make a very pretty Appearance, having Sails

of different Colours, and abundance of Flags and Streamers. The Trumpets and other Music, accompanied with the firing of Guns and the repeated Shouts of the People, add to the Grandeur of the Ceremony, and make an agreeable Confusion. In a Word, Bonfires, Illuminations, and the finest Fireworks, together with several Sorts of Games and Exercises*, and whatever can be thought of to demonstrate an universal Joy, are continued for three Days and three Nights without Intermission.

IN ancient Times this annual Ceremony was not only attended with great Rejoicings, but it is said the *Egyptians* used also to sacrifice a Girl, or a Boy and a Girl, to the *Nile*, as a Tribute paid to that River for the Blessings they derived from it. This inhuman Custom continued, as we are told, till the *Turks* made themselves Masters of *Egypt*, when it was abolished according to the prudent Remonstrances of the first Governor; but unfortunately the River did not rise that Year to its accustomed Height. The Year following it was worse, so that the People, apprehending a Famine, and thinking it was owing to the Discontinuance of the usual Sacrifice to the River, began to murmur; whereupon the Governor led out the Inhabitants of *Cairo*, *Turks*, *Jews*, and *Christians*, to a Mountain on the East of the City, and, after a pathetic Exhortation, obliged all that were present to offer up their Prayers to God for obtaining his Mercy, in which

* Among other diverting Sight which are exhibited on this Occasion, M. *Thevenot* tells us of two Swimmers, whose Performances were very surprising. One of these, he assures us, he saw with his Hands tied behind his Back, and his Feet bound with an Iron Chain of ten Pounds weight, who stood upright in the Water, and in that Manner went from the Opening of the Canal quite thro' *Grand Cairo*, (which is between three and four Miles) preceded by a Boat full of Peo-

ple with Drums and Trumpets, and followed by several others. He was rewarded by the Bashaw with a fine Vest, and a Present in Money, besides what he collected from the Spectators, which undoubtedly was very considerable. Another of these Fellows swam in Chains from one End of the *Kbali* to the other, with a Pipe in his Mouth, and a Dish of Coffee in his Hand without spilling it; and had the same Reward from the Viceroy.

Exercise

Exercise they spent the Remainder of the Day, and the following Night. Early in the Morning News was brought to the Governor, that the *Nile* had risen no less than twelve Peeks in the Night-time; whereupon nothing was heard but the Praises of God, and the joyful Acclamations of the People. Coming down from the Mountain, they erected an Altar at the Mouth of the Canal ten Feet high, whereon they threw a great Quantity of Flowers, and a Branch of Olive; which last, they say, took Root there, as a more agreeable Offering to God than the former innocent Victim. How much Truth there is in this Story, I shall not take upon me to determine; but be that as it will, it is certain the Custom prevails to this Day of raising a Sort of earthen Pillar or Altar near the Entrance of the *Khalis*, and adorning it with Flowers, which, on cutting the Bank, is carried down by the Violence of the Stream, in lieu of the human Sacrifice they used formerly to offer to the River-Deity. We are also informed, that since a Stop has been put to the above-mentioned inhuman Cruelty, whenever the Waters fail of rising to their accustomed Height, they have Recourse to Prayers on the same Mountain.

THE Grand Signior has no Title to his Tribute, as has been already intimated, till the Opening of the Canal at *Cairo*, which is not to be done till the *Nile* rises to sixteen Peeks; and therefore if the Bashaw, or Viceroy, should cause it to be opened before the River is swelled to that determinate Height, the Farmers may refuse to pay their Rents to the Emperor, whether the Year be plentiful or not, and the Bashaw is answerable for the Consequence. Whilst the *Nile* is rising, nobody but the Bashaw, or one from him, is admitted to the *Mikias*, except the People who belong to it; and yet it is said, that they keep the Bashaw and his Officers in the dark with respect to their Manner of computing the Increase of the River, so as to let it rise considerably higher than sixteen Peeks without making it known; being willing to have the Prospect of a good Year before they proclaim the Water's rising to that Standard, which subjects them to

the Payment of their Tribute. In the Year 1734, when I was in *Egypt*, the *Nile* rose to sixteen Peeks on the 30th of *July*; on which Day the *Kbali* was opened with the usual Pomp and Solemnity.

THE Ancients being ignorant of the true Cause of the annual Inundation of the *Nile*, which seemed the more unaccountable to them, because, contrary to other Rivers, it overflowed in the Summer and decreased in Winter, made several shrewd Conjectures to explain this Phænomenon, as may be seen in *Herodotus*, *Diodorus*, and *Seneca*. But it is now no longer a Matter of Dispute, it being universally allowed to be occasioned by the great Rains that fall in *Ethiopia*, towards the Sources of the River, which lays that Country almost entirely under Water, as it afterwards does *Egypt*. Some of the Ancients indeed, as *Strabo* observes, guessed this to be the Cause, though they were not certain of it; but it was afterwards confirmed by Eye-witnesses, *Ptolemy Philadelphus*, a very curious and inquisitive Prince, having sent some Persons on purpose to examine into the Matter. These Rains constantly fall in *Ethiopia* during the Months of *April* and *May*; as they also do in other Countries that lie between the *Tropics*, causing the Rivers which have their Rise or Course within those Circles to break through their ordinary Bounds, and overflow the Lands for many Miles before they reach the Sea, particularly in *Siam*, *Bengal*, and other Parts of the *East-Indies*.

It must be supposed, that the North or *Etesian* Winds (as the Ancients called them) contribute not a little to the Increase and Overflowing of the *Nile*. These Winds begin to blow in *Egypt* about the latter End of *May*, and drive the Clouds, formed by the Vapours of the *Mediterranean*, as far as the Mountains of *Ethiopia*, where they condense and fall down in violent Rains. Or, if this be not granted, at least they promote the Inundation in another Respect, by retarding the Course of the River, and preventing the Water from flowing down so fast into the Sea as it would do without such an Obstruction.

THE

THE Causes of the Inundation being thus assigned, let us now consider its Effects, and the Methods taken by the *Egyptians* to render it universally beneficial. This is done chiefly, as I before observed, by cutting a vast Number of Canals and Trenches, from which the Lands are overflowed, and not commonly from the main Body of the *Nile*, where the Banks are high; but it is otherwise where they are low, particularly in the *Delta*. Canals are carried along the higher Grounds, that the Water may have a Fall from them to the lower Parts; and from the great Canals it is drawn out into small Channels, and conveyed all over the Country. As they have Dikes to keep the Water out of the Canals till the proper Time comes to let it in, so in some of them they have Contrivances to keep it in after the *Nile* is fallen, as well as in certain Lakes, from whence they can let it out upon their Lands at pleasure.

HOWEVER, as there are some Parts of the Country which lie too high to be watered by the Canals, and several of their Gardens and Plantations require more Refreshment than what they receive from the annual Inundation, they make use of various Means to raise Water from the River, which is lodged in Cisterns or Reservoirs contrived for that Purpose. This was anciently done by *Archimedes's Screw*, or the *spiral Pump*, which is not known at present; but they now generally use the *Sakiab*, (or *Persian Wheel*) which is turned by Oxen, and carries a Rope hung with several earthen Vessels, which fill as it goes round, and empty themselves at top into the Cistern. Where the Banks of the River are high, they frequently make a Bason in the Side of them, near which they fix an upright Pole, and another with an Axle across the Top of that, at one End whereof hangs a great Stone, and at the other a leathern Bucket; which Bucket being drawn down into the Water by two Men, is raised up again by the Weight of the Stone, the Men directing it, and emptying it into the Bason. Machines of both these Kinds are placed along the Banks of the *Nile*, the former chiefly in the lower, the latter in the upper Parts of *Egypt*;

Egypt; the Difficulty of raising Water increasing, in proportion as we advance up the River.

WHEN any of their Gardens or Plantations want Refreshment, the Water is conveyed from the Cisterns into several little Trenches, and from thence conducted all round the Beds in various Rills, which the Gardener easily stops by raising the Mould against them with his Foot*, and diverts the Current another Way according as he sees Occasion. By this means they have the finest and most fertile Gardens in the World; and their Pomegranates, Oranges, Lemons, and several other Sorts of Fruit-trees, afford a cooling Shade, which in the hot Climate of *Egypt* is exceeding delightful.

It has been long since observed, and scarce needs to be repeated, that the extraordinary Fertility of *Egypt* is to be ascribed to the Overflowing of the *Nile*, which leaves behind it an annual Stratum of prolific Mud or Slime, sufficiently compensating, without any other Manure, for what the foregoing Harvest has impaired. This Sediment is of a very light Nature, feeling almost like an impalpable Powder; and is so excessively rich, that they frequently find it necessary to temper it with a little Sand, to abate its Strength and Rankness. The Soil of *Egypt*, except the Additions it thus receives from the Inundation of the River, is naturally sandy; and remains bare, without being covered with the Mud of the *Nile*, for about a Mile from the Mountains. This Soil does well enough

* " This Method (the learned Dr. Shaw observes) of conveying Moisture and Nourishment to a Land that is seldom refreshed with Rain, is often alluded to in the Holy Scriptures, whereby they likewise particularly distinguish *Egypt* from the Land of Canaan: For the Land (says Moses to the Children of Israel, Deut. xi. 10, 11.) whither thou goest in to possess it, is not as the Land of *Egypt*, from whence ye came out, where thou sowedst

thy Seed, and wateredst it with thy Foot, as a Garden of Herbs; but the Land whither ye go to possess it is a Land of Hills and Valleys, and drinketh Water of the Rain of Heaven." Both these Countries, however, were rendered fruitful by a peculiar Providence; *Egypt* by the wonderful Inundation of the *Nile*, and *Palestine* by the former and latter Rains, which regularly fell at two appointed Seasons of the Year, so long as the *Israelites* continued in their Duty.

for

for Trees; but, with all the Water they can bring to it, will not produce a Crop of Corn to answer the Expence.

THE lower Parts of *Egypt* are supposed to have been originally a Morass, neither fit to be cultivated nor inhabited; for before the Canals were made, a less Quantity of Water must have overflowed the Country, and there have remained and stagnated so long, as not to leave a proper Season for Tillage and Harvest. But in Process of Time, when the Surface of the Ground was considerably raised by repeated Accessions of Mud and Slime, when Canals were opened, and the *Nile* was sufficiently confined within its own Banks, the Inundations were not so excessive and pernicious, the superfluous Waters were easily drained off, and the Land rendered fruitful and fit for Cultivation. That *Egypt* has been thus raised and augmented appears from undeniable Arguments and Observations, and particularly from this, that the Soil varies in Depth in Proportion to its Distance from the River, being sometimes twenty or thirty Feet deep near the Banks, whereas it is not above six or seven Inches at the farthest Parts to which the Inundation extends; and this notwithstanding the Evenness of the Country. But if this be not thought a sufficient Proof, let what *Herodotus* tells us be considered, that in the Reign of *Myris*, if the *Nile* rose to the Height of eight Cubits, all the Lands of *Egypt* were sufficiently overflowed; but that in his Time (almost nine hundred Years after) fifteen or sixteen Cubits of Water were necessary to cover the Country. As to the Quantity of Mud thus annually left by the River, it is a Point not easily to be determined with any Exactness*; which I shall therefore leave for

* Dr. *Shaw* proposes it as a Conjecture, that the Mud left by the *Nile* has raised the Surface of the Land of *Egypt*, ever since the Deluge, in a Proportion of somewhat more than a Foot in a hundred Years; according to which Computation, the whole perpendicular Accession of Soil from that

Period to the Year 1721, (reckoning that Interval to be 4072 Years) must have been forty-one Feet eight Inches. And from hence the Doctor imagines, that in Process of Time the whole Country may be raised to such a Height, that the River will not be able to overflow its Banks, and those

those who are better skilled in Calculations of that Nature.

As *Egypt* was formerly the Granary of the *Roman* Empire, so it is now of the *Ottoman* Dominions, which it furnishes with Rice and Wheat, whenever they have occasion; vast Quantities of Corn being laid up by the *Arab* Sheeks in *Upper Egypt*, more than is sufficient for the Consumption of that Country. This appears the less surprizing, when we consider that they have two Harvests in *Egypt*; a Spring-Harvest from *January* to *May*, and a Winter-Harvest about *October*. For the latter, about *March*, before the Land is overflowed, they sow Rice, *Indian* Wheat, and what they call Corn of *Damascus*, which produces a large Cane, and has an Ear like Millet. At the same Time they likewise plant their Sugar-Canes; for all these require a great deal of Water, especially Rice, which is reaped before the Flood is quite gone off, and removed to dry Ground. The largest Crops of this are produced near *Damiata* and *Rosetto*, and in other Parts of the *Delta*, where the Lands are low, and consequently more easily overflowed than those that lie higher up the River. The Rice has an Ear something like Oats, and the Grain looks like Barley, till the Husk be taken off, which is done with a hollow Cylinder, raised and let down by a Machine turned by Oxen; and after it is cleansed, they mix a little Salt with it, in order to preserve it from the Vermin.

THEIR Spring-Corn and Vegetables are sown in *November*, or something sooner or later, according as the Winters retire; but earliest in such Parts as are not over-

Egypt consequently be reduced to the greatest Barrenness. But Dr. *Pococke* is of another Opinion, as supposing that a great Quantity of Soil is annually carried off in the Productions of the Earth, the Loss of which is not any way supplied by manuring the Land, and that the Bed of the *Nile* may rise by the subsiding of the heavier sandy Particles; for which Rea-

sons he thinks it improbable that the Land will ever increase to such a Height, as to be deprived of the usual Inundations. However, he observes, if that should one Time or other be the Case in *Lower Egypt*, the Inhabitants would only be in the Condition of those of *Upper Egypt*, who are obliged to raise the Water by Art and Labour.

flowed by the River. These are Wheat, which are all bearded, and Barley, which has six Rows of Grain in one Ear, and is used chiefly for Horses; as also Flax, Lentils, Lupines, and Things of the same Nature. They have no Oats, but Plenty of Beans, with which they feed their Camels; and the People likewise eat them green, both raw and boiled. Neither have they any Pease, but a Sort of Vetch with one large Grain in each Pod, which is not much inferior to Pease in Taste, and is eaten raw when green, and boiled when dry. At this Season they also cultivate their *Safranoun*, (or *Carthamus*) which grows like Succory, and the Flower of it is used in Dying, and is accordingly exported into *Europe*. The Wheat and Barley, which they sow at this Time of the Year, they reap in *March* and *April*. I ought likewise to observe, that they have little or no Grass in *Egypt*, but its Place is very well supplied with Clover, which they sow without ploughing the Land, and have plentiful Crops of it at the Beginning of the Year. Hence it is, as I have intimated already, that *Egypt* appears in its greatest Beauty in the Months of *December* and *January*, when it is the Middle of the Spring, and the whole Country is covered with green Corn and Clover, and many Plants are in full Blossom.

It has been justly observed indeed, by the Ancients as well as the Moderns, that nothing can be a finer Sight than *Egypt* at two Seasons of the Year; for if a Man ascend some Mountain in the Month of *August* or *September*, he beholds a wide Sea, in which appear almost innumerable Towns and Villages, intermixed with Groves and Fruit-trees, whose Tops are only visible, and here and there a Causeway for Communication between one Place and another; which all together form a Prospect as agreeable as it is uncommon. On the other hand, in the Spring Months above-mentioned, the whole Country is like one continued Meadow, whose Verdure, enamell'd with Flowers, charms the Spectator; who likewise sees Flocks and Herds dispersed over all the Plains, and the Peasants busied in their rural Employments. In a word,
Nature,

Nature, which is then dead as it were in other Climates, seems here to be in its Bloom and Gaiety.

HAVING gone thus far in the Natural History of *Egypt*, it seems proper to throw together some other Particulars relating to the same Subject, especially the vegetable and animal Productions of that Country. Several of the former have been already mentioned in speaking of their Harvests; to which we may add in general, that they have great Plenty of excellent Fruits and Roots of various Kinds, and their Kitchen-Gardens abound with the finest Melons and Cucumbers, which cooling Food is much eaten by the People in hot Weather, and the green Sugar-Canes are another considerable Part of their Diet. Leeks and Onions, which were once deified in *Egypt*, still abound there, but are not held in that extravagant Veneration. They have an Herb called *Nil*, of which they make a Sort of Indigo Blue; but in what Manner they do it I am not acquainted. *Upper Egypt*, I am informed, abounds with Sena, which is sent to most Parts of *Europe*; and the Coloquintida grows wild there, being like a Calabash, and about the Size of a large Orange.

It can't be expected that a Country like *Egypt*, which is very hot and annually overflowed, should naturally produce any great Variety of Plants, the tender ones being every Year destroyed either by the Heat or the Inundation; and, except those of the aquatic Kind, it may be presumed there are very few in *Egypt* that were originally produced there, but that most of them have been transplanted into it from other Countries. A Plant of great Antiquity, and perhaps a Native of *Egypt*, is now rarely to be met with, the poorer Sort of People having almost destroyed it by continually digging up the Roots of it whenever they wanted Fuel: I mean the *Papyrus*, or *Biblus*, which grew plentifully on the Banks of the *Nile*, and was made use of by the Ancients to write upon*, from whence our *Paper* took its Name. This

* Various are the Materials, Ages and Countries have contrived to write their Sentiments;

Plant has a large Stem, out of which some say they took the Pith, which they worked into a white Paste or Glue, and of that made a Kind of Paper, almost in the same Manner as we do our Linen-Rags; but others say they used the inner Rind of the Plant for that Purpose*. Of the *Papyrus* they likewise made Mats, Cloaths, Shoes, Ropes, Sails, and several domestic Utensils: But more useful Inventions have set all this aside, and the Plant is now entirely neglected, and almost extirpated out of *Egypt*.

THE *Lotus*, which grows plentifully in the *Lower Egypt*, especially near *Rosetto*, is a Species of the Water-Lily. Its Leaves float on the Water, and cover the Surface of it, producing many Flowers, which were formerly wove into the Crowns of Conquerors. The ancient *Egyptians* made Bread of the Middle or Pulp of this Plant dried, which resembled that of a Poppy; and they also used

as on Stones, Bricks, the Leaves of Flowers and Trees, and their Rinds or Barks; also Tables of Wood, Wax, and Ivory; to which may be added Plates of Lead, Linen-Rolls, &c. In some Places and Ages they have even written on the Skins of Fishes, in others on the Intestines of Serpents, and in others on the Backs of Tortoises. At length the *Egyptian Papyrus* was invented; then Parchment, Cotton Paper, and lastly the common or Linen Paper, now commonly used in *Europe*; for in some Parts of the World, where the *European* Paper has not been introduced, the Natives to this Day write upon the Leaves of certain Trees or Plants, as well as their Ancestors.

* The Manner of making the *Egyptian* Paper, according to the best Accounts we have, was as follows. They began with chopping off the Head and Root of the *Papyrus*, as of no Use in this Manufacture; and the remaining

Stem they slit lengthwise into two equal Parts, stripping from each of these the thin scaly Coats or Pellicles, whereof it was composed, with the Point of a Penknife, or with a Needle, according to *Pliny*. The innermost of the Pellicles were look'd on as the best, and those nearest the Rind or Bark the worst; being kept apart accordingly, and constituting different Sorts of Paper. As the Coats were taken off, they extended them on a Table, and two of them were laid over each other transversely, so as that their Fibers made Right Angles; and in this State they were glued together by the muddy Waters of the *Nile*. They were then pressed to get out the Water, afterwards dried, and lastly flatted and smooth'd by beating them with a Mallet, and thus they became fit to write upon; but with a Hemisphere of Glass, or the like, they sometimes gave them a farther Polish.

to eat the Root of it, which is round, and as big as an Apple. The *Arabs* make a Drink of this *Lotus*, which is good for inward Heat; and they eat the Stalk and Heads of them raw, which are very moist and cooling.

THE *Albenna*, or *Alkenna*, is a Shrub that shoots forth many Branches, bearing Leaves like those of an Olive-tree, but shorter, broader, and of a more pleasant Green. The Flowers, which are small, and set like those of the Elder, have an agreeable Smell, and are thrown by the Inhabitants into their Baths. The Women paint their Nails yellow with a Dye made of the Seed of this Plant, by way of Ornament.

I HAVE already mentioned the Flax of *Egypt*; but it may not be amiss to observe, that this Country is not now so remarkable for its fine Linen as it was anciently, which was carried to such a Perfection, that the Threads could scarce be discerned by the nicest Eye. 'It grew in such Plenty, that they had not only enough to cloath their Priests (who wore nothing else) and People of Condition, and to make Shrouds for their Dead, but to export considerable Quantities of it into other Countries. In short, this Manufacture was in great Request all over the East*; and the superfine Sort of it, called *Byssus*, was often dyed in Purple, and was so dear, that none could afford to wear it but the most wealthy Persons.

THE greatest Part of *Egypt* is an open Country, having very few Woods, and indeed not many Trees but such as seem to have been originally Strangers to the Soil. Those which grow only in Gardens, as the several Kinds of Oranges and Lemons, the Apricot, the Pomegranate, the *Moseh*, (which bears a delicate Fruit that cannot be preserved) the *Cous* or Cream-tree, and the *Cassia Fistula*, are all of them undoubtedly Exotics. The Tree called *Sount*, which seems to be a Species of the *Acacia*, is common enough in *Egypt*, and is most likely to be a Native of the Country. It is often planted on each Side of the Road, and there are little Woods of it near some Villages. The Keys or Pods, which it

* Prov. vii. 16. Ezek. xxvii. 7.

bears, are used instead of Bark in tanning of Leather. There is another Sort of it called, *Fetneh*, which grows in the Gardens, and is esteemed on account of the Sweetness of its yellow Flowers; but its Roots, when opened and bruised, emit such a disagreeable Smell, as may be perceived at a considerable Distance.

THE *Dumex*, the Sycamore of the Ancients, which the Europeans call *Pharaoh's Fig*, is a large spreading Tree, with a round Leaf, and its Fruit like the common Figs, but something smaller, and not much esteem'd. It is remarkable, that the Fruit grows on several short Branches without Leaves, which shoot out from the main Limbs of the Tree. At the End of the Fig a Sort of Water gathers together, which is let out by cutting the Skin, otherwise the Fruit will not ripen. This Tree is propagated by planting its Branches, which grow very fast, and is common enough about the Villages near *Cairo*. It was of the Wood of the Sycamore that the ancient *Egyptians* made their Coffins, some of which remain found to this very Day, as I have before observed. These Trees are likewise found in some Parts of *Syria*.

OF all the Trees of *Egypt*, none is more extraordinary than the *Palm* or *Date Tree*, which is very useful in the Country, and deserves our particular Notice. This Tree grows very high in one Stem, but is not of a proportionable Bulk, being seldom above a Foot in Diameter, except about *Faiume*, where they are large, and are sawn into Boards, which is not usual in other Places. Its Wood is porous, and that which is most solid has a coarse Grain; but its great Peculiarity is, that the Heart of the Tree is the softest, the outer Parts being most hard and durable. It is three or four Years before the Body of this Tree appears above Ground*, but it continues as

* The Palm-Tree, says Dr. *Shaw*, is propagated chiefly from young Shoots taken from the Roots of full-grown Trees; which, if well transplanted and taken care of, will yield their Fruit six or

seven Years after; whereas those that are raised immediately from the Stone will not bear till about their sixteenth Year.----He adds, that the Tree is in its greatest Vigour about thirty Years after

we see it in our Green-Houses. If the Top be cut off, with the Boughs coming from it, the young Buds and the Ends of the tender Shoots united together are a delicious Food, much finer than Chesnuts, and sold at a high Price. The Boughs are of a Grain like Cane, from whence, as the Tree grows up, issue a great Number of small Fibres, which cross one another in such a Manner as to form a Sort of close Net-work; and this the People gather, spin it out with their Hands, and make Cords of it of all Sizes, and also Brushes for their Cloaths. Of the Leaves they make Baskets, Mattresses, Brooms, &c. and of the Branches all Sorts of Cage-Work, and Boxes to pack up Goods in: And the Ends of the Boughs that grow next the Trunk of the Tree, being beaten till the Fibres separate, serve likewise for Beesoms. The Boughs of the Palm-Tree die in about five or six Years, though they do not fall off of themselves for many Years afterwards; but, as they are fit for such various Uses, they commonly lop them off annually, leaving the Ends of them, which strengthens the Tree considerably. In a Course of Years, however, these drop off; and the Tree, being thereby weakened, is frequently blown down and destroyed. When they observe a Tree is feeble towards the Bottom, they raise a Bank of Earth round it, and it shoots out abundance of small Roots, which make it the better able to withstand the Violence of the Wind. The Date, or Fruit of this Tree, is in a Kind of Sheath, which opens as it grows. The Male bears a large Bunch, which is full of a whitish *Farina*; and with this the young Fruit of the Female must be impregnated*, or it never comes to Perfection; for which Reason they tie some of the Fruit of the Male to every bearing Branch

Transplantation, and continues so for seventy Years longer, bearing Clusters of Dates of fifteen or twenty Pounds Weight; but from that Period it gradually decays, and usually falls towards the latter End of its second Century. *Shaw's Travels*, p. 224.

* This is done, according to

Dr. Shaw, in the Kingdoms of *Algiers* and *Tunis*, by taking a Sprig or two of the Male Cluster, and inserting it in the Sheath of the Female: But in *Egypt*, he tells us, they take a whole Cluster of the Male Tree, and sprinkle the *Farina* of it over several Clusters of the other. *Ibid.*

of the Female. The Date, when fresh gathered, eats well roasted like Chesnuts, and is agreeable enough when candied. It is ripe in *November*, and is very proper to be eaten in that cool Season, being reckoned of a warm Nature, and comfortable to the Stomach*. From this Fruit they likewise draw a tolerable Spirit, much used by the Christians in *Upper Egypt*; and this Liquor in some measure supplies the Place of Wine, which Providence has not given to the Country.

THERE is no great Variety of Animals in *Egypt*, but some of them are very remarkable. The *Hippopotamus*, or River-Horse, is an amphibious Animal, well known to the Ancients, but which the present *Egyptians* are very little acquainted with. It seems to be a Native of *Ethiopia*, in the upper Parts of the *Nile*, and seldom comes down into *Egypt*; but M. *Thevenot* tells us he saw one of these Animals, which was taken at *Girge* (the Capital of *Upper Egypt*) in the Year 1658, and afterwards brought to *Cairo*. It was about the Bigness of a Camel, of a tawny Colour, the hinder Part made like an Ox, and the Head like a Horse. Its Eyes and Ears were small, but it had great open Nostrils, thick large Feet, almost round, and four Claws on each; the Tail was like an

* Dates are frequently used in Medicine, their Qualities being, to soften the Asperities of the Gullet, to strengthen the *Fœtus* in the Womb, to assuage all immoderate Fluxes of the Belly, and to ease Disorders of the Reins and Bladder. Their bad Property is, that they are difficult of Digestion, cause Pains of the Head, and produce a thick melancholic Blood. These Effects arise from the Principles they contain, which are a moderate Share of Oil, with a great deal of Phlegm and essential Salt. The Oil and Phlegm render them moistening and nutritious, good against Acrimonies of the Breast, to assuage Coughs, &c. and the Phlegm and Salt

render them deterfivè and astringent, and good against Diseases of the Throat. For the rest, they are a heavy Food, full of earthy Juice, and occasion Obstructions in the Viscera; for which Reason People who feed much upon Dates become scorbutic, and lose their Teeth betimes. Our Dates are brought us from *Egypt*, and other Parts of *Africa*, and also from *Syria* and the *Indies*. They never come to full Maturity in *Italy*, or the most southern Parts of *Spain*; and yet there are tolerable Dates in *Provence*, only they do not keep but breed Worms. Those we have from *Persia*, exceed all others in Taste, Colour, and Largeness.

Elephant's,

Elephant's, and it had no more Hair upon its Body than there is upon that Creature. In the lower Jaw it had four great Teeth, six Inches long, two of them crooked, the other strait, but standing out forwards, and all of them as thick as the Horns of an Ox. It was dead when it was shewn at *Cairo*, having been shot by some *Janizaries* as it was grazing near the River. These Monsters are very rare, especially in the Middle and Lower Parts of *Egypt*, no such Animal having been seen there for many Years before. The Ancients as well as the Moderns affirm, that this Beast, when he is out of Order, has a Method of bleeding himself in the Leg with a sharp-pointed Reed; but how such an Observation could ever be made, is somewhat difficult to conceive.

THE *Crocodile*, which the *Egyptians* call *Timfab*, is another amphibious Animal, an Inhabitant of the *Nile*, and formerly thought peculiar to that River; but I do not find any material Difference between these Creatures and the *Alligators* that are found at the Mouth of the *Ganges* and other Rivers of *India*. From an Egg about the Size of a Goose-Egg, they grow to a vast Bulk, being sometimes twenty or thirty Feet in Length. They are shaped like a Lizard, and have four short Feet armed with Claws, with which it is said they can run very fast; but as they cannot easily turn their long unwieldy Bodies, their Prey has the greater Opportunity of escaping. Their Backs are covered with impenetrable Scales, like some old Pieces of Armour; but the Skin of their Bellies is soft and easily wounded. They have a flat Head, indifferently large Eyes, and are very quick-sighted, which is partly owing to a Sort of Channel at the back of each Eye, whereby they can see Objects behind them as well as before. At each End of the lower Jaw they have two long Teeth, which are admitted into two Holes in the upper Jaw. They are very cruel and voracious, but seldom venture to attack Men in Companies, nor even a single Person unless they can do it by Surprise. It is said they cannot take a Man swimming in the Water, but if a Man or Beast stand by the River, they jump out sud-

denly and seize him with their fore Claws, or beat him down with their Tails, in which their Strength chiefly consists. They seldom go above twenty or thirty Yards from the River, but lie basking in the Winter upon the low Banks of sandy Islands, and keep chiefly in the Water by Day in the Heat of Summer. When they are disturbed, they make no great Haste from their Enemy, but walk gently into the River, and disappear by degrees. It is generally observed that they have no Tongue, but they have a fleshy Substance that lies along the lower Jaw, which perhaps may serve them to turn their Meat. They make a Hole in the Sand about two Feet deep, in which they lay their Eggs, to the Number of fifty or thereabouts, and cover them over, where they are five and twenty or thirty Days in hatching. The People search for these Eggs with an Iron Pike in order to destroy them, for as soon as ever the young ones are hatched they run into the River. I suppose the common way of killing Crocodiles is by shooting them in the Belly, where they are vulnerable, as I have observed above; but they talk of taking them by various Methods. Sometimes they dig Pits near the River, covering them slightly over, so that the Crocodiles fall into them when they come ashore: and having let them remain there fasting for several Days, in order to weaken them, they hamper them with Ropes, and draw them out alive. Another Way of catching them is by making some Animal cry at a little Distance from the River, and when the Crocodile comes out, a Man who lies concealed thrusts a Spear into his Body; which being fastened to a Rope, they let him run into the Water to spend himself, and afterwards dragging him out, thrust a Pole into his Mouth, jump upon his Back, and tie his Jaws together. As to the Tears and alluring Voice, which the Ancients ascribed to this Creature, it is scarce necessary to intimate that they are mere Fictions. The Crocodile is seldom seen in the *Middle or Lower Egypt*, but frequents the Islands in the Southern Parts of the *Nile*, several hundred Miles about the City of *Cairo*. Give me leave to add what I should

should have mentioned before, that the Crocodile is one of those few Animals whose upper Jaw is moveable*.

As to the *Egyptian Rat*, supposed to be the *Ichneumon* of the Ancients, its Make is much like that of a Stote, but it is considerably larger. It is said to be of great Service in *Egypt*, by hunting out and breaking the Eggs of the Crocodile, and thereby preventing the Increase of that destructive Creature. I could not get any Assurance of the Truth of this from the Persons I conversed with in *Egypt*; though I think there is nothing impossible, nor even improbable, in the Tradition: But with respect to the Story of the *Ichneumon's* jumping down the Crocodile's Throat while he sleeps with his Mouth open, feeding upon his Liver, and gnawing his Way out again through the Belly of that Animal, I look upon the Whole as fabulous. Of the same Stamp, I imagine, is the Account we have of the little Bird called *Trochilus*, which is said to be the only Creature that the Crocodile is in Friendship with, because it flies into his Mouth, and feeds upon the Meat that sticks between his Teeth, or clears his Jaws of the Leeches with which they are infested.

AMONGST the *Egyptian* Beasts of Burthen, the *Camel* for its Usefulness deserves first to be mentioned. This Animal is wonderfully fitted by Providence for travelling through hot sandy Deserts, being able to go four or five Days (some say seven or eight) without Water. They browse on the little Shrubs which those barren Wilds produce; and if they meet with nothing of that Nature, half a Gallon of Beans and Barley, or a few Balls made of the Meal, which Travellers generally carry along with them, will nourish one of them for a whole Day. Their usual Burden is seven or eight hundred Weight, with which they travel at the rate of two Miles and a half in an Hour, or thereabouts; and their Day's Journey is frequently twelve or fifteen Hours. The fleshy Foot of

* The upper Jaw is immovable in Man, and all other Animals we know of, except Crocodiles, Parrots, and the *Acus vulgaris* or Gar-fish. See Ray's *Synops. Pisc.* p. 109.

the Camel is well adapted to the hot Sands, which would parch and destroy the Hoof. The *Arabs* do not kill this Creature for Food, but the *Turks* eat the Flesh of the young ones, which they reckon a great Dainty; though they will not permit the Christians to eat it, for fear perhaps that the Breed should be too much destroyed.

THERE is a Species of these Creatures, known to us by the Name of *Dromedaries*, which will pace and gallop very swiftly, and it is said will easily carry a Person a hundred Miles a Day; nay, some of the *Arabs* affirm, that it will travel as far in one Day, as one of their best Horses will in six or seven. It is of a finer Shape than the common Camel, and has a less Protuberance on its Back; for as to those with two Bunches, I cannot learn that there are any such in *Egypt*. We are told that the young *Dromedaries* are blind for some Days after their Birth, like Puppies or Kittens.

THE Horses, especially those of *Upper Egypt*, are of a very fine Breed, and are much admired for their Size, but they are not fit to perform long Journeys; for though they can walk and gallop very well, they never trot, which is confessedly the best Pace for travelling. Their Shape is admirable, but they have generally one Fault, which is the Shortness of their Necks. In *Egypt* they have likewise a large Breed of Asses, upon which most People ride except those of Quality; insomuch that it is computed there are commonly thirty or forty thousand Asses kept in the City of *Cairo*. The usual Food of the Cattle in the Heat of Summer, when there is no Grass, is chopp'd Straw, which is cut by a Machine drawn over it by an Ox; and by the same means the Grain is separated from the Straw, as amongst us by Threshing.

OF the winged Tribe of *Egypt*, the *Ostrich* seems to claim the Precedence. They are the largest Fowls we meet with any where, have a Neck and Head shaped like a Camel's, which Creature they likewise seem to imitate in their Manner of walking. They can run a vast Pace assisted by their Wings, which otherwise are of little Use to them; for they can scarce raise themselves from
the

the Ground to fly, insomuch that the *Arabs* frequently ride them down. These Birds are very common in the Deserts South-West of *Alexandria*, as well as in those of *Arabia*; and the taking of them is not only a Diversion for the *Arabs*, but attended with considerable Profit; for they have a Method of shaking the dead Body of an Ostrich in such a manner, as to make the Fat dissolve into a Sort of Oil, which they carry to *Alexandria* and sell to the Doctors, who use it as an Ointment for the Palsy, Rheumatism, and all cold Tumours; and, as it is of a hot Nature, they sometimes prescribe it to be taken inwardly for Disorders arising from a cold Constitution.

THE *Ibis*, a Bird once well known, and held in great Veneration by the *Egyptians* on account of their destroying great Numbers of Serpents, is now rarely to be seen in the Country. *Herodotus* describes two Kinds of them; one all over black, and about the Bigness of a Heron; the other white, except the Head, Neck, and Ends of the Wings and Tail, which are black as the former; but those which are now observed about the Islands of the *Nile* are most of them greyish.

IF the *Ibis* be not so common as formerly, the Want of it is sufficiently supplied by the *Stork*, a Bird almost as much esteemed and revered by the present *Mahometans* in *Egypt*, as the *Ibis* was by the ancient Inhabitants of that Country; so that to kill, or even molest it, is accounted a Sort of Profaneness*. It is remarkable that these Birds, for about a Fortnight before they leave

* Dr. *Shaw* conjectures, that the great Regard paid to these Birds in *Egypt* may have been first obtained, not so much from the Service they are of to a moist fenny Country, in clearing it of a Variety of useless Reptiles and Insects, as from the solemn Gesticulations they are observed to make, as often as they rest upon the Ground, or return to their Nests. For, first of all, they

throw their Heads backwards in a Posture, as it were, of Adoration; then they strike, as with a Pair of Castanets, the upper and lower Part of their Bill together; and afterwards prostrate their Necks, in a suppliant Manner, quite down to the Ground; always repeating the same Gesticulations three or four Times. *Shaw's Travels*, p. 428, 429.

Egypt,

Egypt, (and the same is observed in other Countries) constantly assemble together in a certain Plain, and are there supposed to form a Council as it were, to regulate every thing relating to their Departure, and the Places to which their Course is to be directed. Something of the like Nature is observable amongst the Swallows and Martins in *England*, which flock together in vast Numbers, and make a more than usual Chattering, for a Week or a Fortnight before they disappear.

AMONG the Mountains there are a great many Vultures and Eagles. Their Hawks are of various Kinds, one of which is large, of a brownish Colour, with a very fine Eye, and may be look'd upon as a domestic Bird, as it mostly frequents the Tops of Houses; so that one may often see Hawks and Pigeons standing close to one another: But it is to be observed, that these Hawks are not Birds of Prey, though they eat Flesh when they can find it. The *Turks* never kill them, having a Sort of Veneration for them, as well as their Ancestors, amongst whom the killing one of these Animals was a capital Offence.

THEY have abundance of Wild-Geese in *Egypt*, of a different Kind from those in *Europe*; and vast Numbers of Wild-Ducks frequent the Pools in the low Grounds, which are not dry till some Months after the Inundation of the River is abated. Quails are taken in surprizing Quantities, but their Flesh is generally black, hard, and ill-tasted; though by purchasing them alive, and feeding them awhile in Coops, that offensive Bitterness, which they contract from their natural Food, is in a great measure removed. They have no Pheasants in *Egypt*, but there are Woodcocks, Snipes, and Partridges; which last, however, are very different from those of other Countries. They are about the Size of a small Dove; the Cock is a beautiful brown Bird, adorned with large Spots of a lighter Colour; and the Feathers of the Hen are like those of a Woodcock. Pigeons are very good in *Egypt*, and in great Plenty, almost every Farmer having a Dove-house, from whence arises no inconsiderable Profit. Of their Poultry, the common Sort, like ours in *Europe*,

Europe, are mostly eaten; but they have a Kind of Hens little inferior to Geese in Bigness, both very cheap, and frequently boiled with Rice, after the *Turkish* Manner. Swans are likewise common enough in the Branches of the River.

THE sandy and mountainous Tracts on each Side of the *Nile* produce great Plenty of the Serpentine and Lizard Kinds of Animals. Of the former, the *Ceraastes* of the Ancients is the most common Species, and abundance of them are taken, being reckoned of great Use in Medicine. These Vipers are yellowish, of the Colour of the Sand they are found in, and have a Sort of Horns, somewhat like those of Snails, but of a real horny Substance. — It is said they will live a long time without any Manner of Sustenance*.

SERPENTS of great Bulk are not frequently seen, but we are told of a remarkable Species in *Egypt*, called *Thaibanne*, perhaps the *Thebanus Ophites* of the Ancients. Some of these are said to be three or four Yards in Length, and as thick as a Man's Arm. It has a fleshy Substance reaching on each Side of its Neck from its Jaw to about a third Part of its Body, which it extends or contracts at pleasure, and thereby erects and throws itself forwards in a surprizing Manner. As to Dragons and flying Serpents, of which some Authors speak very confidently, I am apt to believe they rather live in the Heads of fanciful Men, than either in *Egypt* or any other Country.

STRANGE Things are also related of the *Basilisk*, or *Cockatrice*, which is said to be found in *Egypt*, whose very Eyes dart certain Death, if we may credit the ancient Naturalists. And modern Travellers affirm, that there

* Dr. *Shaw* tells us, that a *Venetian* Apothecary, who had lived a long Time at *Cairo*, shewed him a Couple of these Vipers, which he had kept five Years in a Bottle, well corked, without any Sort of Food, unless a small Quantity of Sand, wherein they

coiled themselves up in the Bottom of the Vessel, may be reckoned as such. When he saw them they had just cast their Skins, and were as brisk and lively as if newly taken. *Shaw's Travels*, p. 429.

are

are Serpents in some Parts of the World, which, by fixing their Eyes stedfastly upon little Birds, will bring them down from the Tops of Trees into their very Jaws, and then devour them*. I cannot assert any thing of this Kind upon my own Knowledge, nor can I flatly deny the Facts, which perhaps are not impossible; but I must acknowledge, I am not very ready to believe such Reports, as they carry with them so great an Air of Improbability.

THERE are several Sorts of *Asps* in *Egypt*, whose Poisons have various Effects, but are finally mortal. That Species which *Cleopatra* is supposed to have made use of, when she put an End to her Misfortunes by a voluntary Death †, is of a very singular Nature. It is thought to eject a less Quantity of Venom than any other of the Kind; but however that be, it is certain that the Punc-

* Mr. *Salmon* judiciously observes, that we are not sufficiently acquainted with the Nature of Things to pronounce positively, that by one means or other a Bird cannot possibly have been drawn into the Jaws of a Serpent at some Distance: But he confesses he is more inclined to believe it only a Simile of the ancient Poets, to illustrate how fatally young Fellows are frequently drawn in and taken captive by the Eyes of some fair Charmer, to their utter Destruction.

† After the fatal Battle of *Actium*, and the tragical Death of *Antony*, *Cleopatra*, seeing her Affairs were become desperate, took a Resolution to put an End to her Life by applying poisonous *Asps* to her Arm, whose Venom soon spread itself to her Heart, and had the desired Effect: And thus this haughty Princess, as *Horace* observes, avoided what was the greatest of her Fears, the Disgrace of being led as an Ornament in *Cæsar's* Triumph.

*Ausa & jacentem visere regiam
Vultu sereno fortis, & asperas
Tractare serpentes, ut atrum
Corpore combiberet venenum,
Deliberatâ morte ferocior:
Sævis Liburnis scilicet invidens
Privata deduci superbo*

Non humilis mulier triumpho. HOR. Od. xxxvii. Lib. I.
Not the dark Palace of the Realms below
Can awe the furious Purpose of her Soul:
Calmly she looks from her superior Woe,
That can both Death and Fear controul;
Provokes the Serpent's Sting, his Rage dildains,
And joys to feel the Poison in her Veins.

tures made by its Teeth are almost imperceptible. After a Person has been bitten about an Hour, he finds himself heavy and inclined to sleep, without any Pain or Disorder of Mind; by Degrees his Limbs lose their Strength, a kind of pleasing Stupidity invades his animal Faculties, and at length he dies without a Groan, or a Complaint. Another Sort, whose Bellies are white, and their Backs of a deep Blue, have their Holes in the Banks of the Nile, from whence they spring out furiously upon the unwary Passenger. Amputation is the only Cure for the Bite of this Animal, without which the Patient dies in terrible Agonies.

AMONGST the *Egyptian* Animals of the Lizard Kind, the *Chameleon*, though very common, is one of the most remarkable; but as I have long ago given a particular Account of that Creature and its surprizing Properties, to describe it in this Place would be an unnecessary Repetition. It may be observed, however, that the Chameleons in *Egypt* are generally larger than those of other Countries.

THE *Worral* is a Sort of Lizard, which sometimes is thirty or forty Inches in Length, usually of a bright reddish Colour, with dark Spots intermixed. It is a harmless Animal, remarkable for its Docility, and particularly for its being affected with Music*. It frequents Holes

Invidious to the Victor's fancy'd Pride,
She will not from her own descend,
Disgrac'd, a vulgar Captive, by his Side
His pompous Triumph to attend;
But fiercely flies to Death, and bids her Sorrows end.

* An extraordinary Instance of this is mentioned by Dr. *Shaw*, who says he has seen several of these Lizards keep exact Time and Motion with the *Derwises* in their circulatory Dances, running over their Heads and Arms, turning when they turned, and stopping when they stopped. This, the Doctor presumes, (as there is no small Affinity betwixt the Lizard and the Serpent) may have some Relation to the Quality which the Serpent is supposed to have, of being naturally affected with Musick; to which the *Psalmist* alludes, (*Psal.* lvi. 4, 5.) when he mentions the deaf Adder, which stoppeth her Ear, and refuseth to hear the Voice of the Charmer, charm be never so wisely. *Shaw's Travels*, p. 429.— But Dr. *Pacock*, who procured a *Worral* alive, could not perceive that Musick had any Influence upon that Animal.

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and Caves in the Mountains, where it sleeps during the Winter, and only appears in the hottest Seasons.

THE *Scincus*, which some take to be the Land Crocodile, is an exact Copy of that which frequents the Water; but it is very small and harmless, feeding chiefly upon odoriferous Herbs and Flowers. It is generally found under flat Stones, or in the Holes of old Walls and Ruins. About the Walls of decayed Buildings they have also an ugly Lizard, which something resembles a Crocodile; and these are seen in greatest Numbers at *Alexandria*.—Thus much may suffice for a Specimen of the Vegetables and Animals of *Egypt*; for a more particular Account whereof the Reader may consult *Prosper Alpinus*, *Bellonius*, and others, who have wrote copiously on both these Subjects.

THE Method of making *Sal Ammoniacum*, or as we commonly call it *Sal Armoniac*, is one of the greatest Curiosities in *Egypt*, and deservedly claims our Attention. Though scarce any Drug be more common in the modern Pharmacy, yet the Publick was entirely at a loss, till within these thirty Years, both as to the particular Place from whence it came, and how it was prepared. All we knew for certain was, that it came from the *Levant*, and was a volatile urinous Salt, penetrated by an Acid. Father *Sicard* was the first that removed the Veil, and let us know that it was made in *Egypt*, describing also the whole Process.

THE ancient *Sal Ammoniac*, called also *Sal Cyreniac*, described by *Pliny* and *Dioscorides*, was a native Salt, generated in the Earth, or rather the Sands, in those large Inns or Caravanferas, where the Crowds of Pilgrims lodged, who used to come from all Parts to the Temple of *Jupiter Ammon*, which stood in a Province of *Egypt* called *Cyrenaica*. On these Occasions a vast Number of Camels being employed, and those Creatures staling in the Stables, or upon the Sand; from their Urine, which is remarkably strong, sublimed by the Heat of the Sun, arose a kind of Salt, denominated sometimes from the Temple *Ammoniac*, and sometimes from the Country *Cyreniac*. Some Authors, however, suspect there never was any

any such thing, but that the ancient as well as the modern *Sal Armoniac* was factitious; which Controversy I leave to the Learned, and proceed to describe the present Manner of preparing it in *Egypt*.

THIS Salt is made of the Soot which is caused by burning the Dung of Cows, Camels, or other Animals; and the hotter it is, the better; for which Reason the Dung of Pigeons is preferred to all others, though that of Camels is much esteemed. It is to be observed, that the Dung of Beasts, mixed with chopped Straw, made into Cakes and dried, is the chief Fuel burnt by the common People in *Egypt*, who cannot afford to purchase Wood, which is dear, being brought from *Asia Minor*. The Soot made of this Fuel (to which some say they add a little Sea-Salt and the Urine of Cattle) they put into globular Vessels of very thin Glass, with short Necks of about two Inches Diameter. These Vessels they cover with a Coat of Clay, or Earth, and Husks of Flax chopp'd and mix'd together, to the Thickness of a Quarter of an Inch; and when that is dried in the Sun, they lay on another Coat, as thick again as the former, and dry it in the same Manner. Then the Glasses, being filled within an Inch of the Neck, are placed over a Furnace in a thick Bed of Ashes, nothing but the Necks appearing; and the Mouths are luted with wet Cotton. In this State they are kept, with a continual strong Fire under them, for three Days and three Nights successively; during which Time the acid and alkaline Salts rise up towards the Necks of the Glasses, where, being hindered from evaporating, they coalesce, harden, and form a whitish Mass, which is the *Sal Armoniac*. The Process being finished, they break the Glasses, and take out the Salt in large Cakes, in which Form it is sent to *Europe*.

THE Method of hatching Chickens in Ovens is another Thing for which *Egypt* is remarkable, and may be looked upon as an Art peculiar to that Country. Nay, it is said that only the People of one Village are Masters of this Business, who at the proper Season of the Year disperse themselves all over *Egypt* for Employment. Al-
most

most every Town is provided with Ovens for this purpose, which are built under-ground, in two Rows, facing each other, five or six in a Row, with a Gallery or Passage between. The Ovens, which are one above another, are about four Feet high, with Holes at the Top, and there are likewise in the Gallery, which they stop up or open, according as they would have the Heat augmented or diminished. They heat these Ovens with a smothering Fire of Dung and chopp'd Straw, the Smoke whereof is very offensive to the Spectator. Having heated them gently for eight or ten Days together, putting fresh Dung in every Day, they then bring the Eggs from the lower Cells, where they had lain in Heaps, and spread them in the upper Apartments, so as only to cover the Floor, turning them every Day, and keeping a moderate Fire in a Channel that runs along the Gallery near the Mouths of the Ovens. In one or two and twenty Days they begin to hatch, at which Time it is very entertaining to visit these Places, where we see some of the Chickens just putting forth their Heads, others with half their Bodies out of the Shell, and others quite delivered from their Imprisonment. The Season for producing Fowls after this Manner is from *January* to *April*, while the Weather is temperate, for at other Times the Heat is too violent in *Egypt*. Indeed the chief Skill required in this Business is to give the Ovens a just Degree of Heat, neither too much nor too little, in either of which Cases the Labour would prove unsuccessful. They generally observe this Rule, that the Eggs be never made hotter than the Eye of a Man, when they are laid upon it, can well endure. If it happen to thunder, great Numbers of Eggs miscarry; and at the best, it is observed that many of the Chickens want a Claw, or have some Defect or other; which probably they would not have had, if they had been hatched in the natural Way. And some nice People pretend to distinguish one of these Pullets, by its Taste, from another that has been hatched by a Hen; but I look upon this as nothing but Imagination. Some have doubted whether this Method of hatching Chickens could be practised in any other Country be-

des *Egypt*, the Nature of the Climate being thought to contribute much towards these Productions; but, if I mistake not, the Experiment has been made successfully in *Italy* and other Parts of *Europe*, which puts the Matter out of Dispute.

THE Inhabitants of *Upper Egypt*, if we are rightly informed, have a very singular Custom, which deserves to be mentioned. They load a Boat with Hives of Bees, at a Time when the Honey is spent, and falling down the River in the Night-time, they stop in the Morning at such a Place as they think most proper for the industrious Animal to fly abroad and collect its Wax and Honey. When Night draws on, and the Bees are returned to their respective Hives, they continue their Voyage, stopping again in the Morning, and lying at Anchor all Day, as before. And thus perhaps in six Weeks or two Months they arrive at *Cairo*, with a plentiful Cargo in their Hives, for which they are sure of finding a good Market.

THE Climate of *Egypt* is very warm, as may be judged from its Nearness to the *Tropic*; and its Heat is increased by its Situation between two Ranges of Mountains, and by the sandy Desarts wherewith it is almost surrounded. Even in Winter it is hot in the Middle of the Day, but the Nights and Mornings are very cold, occasioned by the great Quantity of Nitre in the Air; and therefore to catch Cold, especially in the Head, is accounted dangerous. Though the Air is generally dry, yet great Dews fall in the Night-time for several Months in the Year, which are reckoned pernicious to the Eyes; for which Reason the Inhabitants wrap up their Heads and cover their Eyes carefully during that Season. The most unhealthy Time of the Year is from the Middle of *March* to the Beginning of *May*, when the South or *Hamzen* Wind blows almost continually for about fifty Days, and is sometimes so excessively hot, that People can scarce breathe in it, but are forced to retire into their lower Rooms and Vaults, and there shut themselves up as close as possible, which is the best security against its pernicious Effects. In the Month of *May*, some time before the

the *Nile* rises, the North Wind begins to blow, which brings with it the Health of *Egypt*; for if the Plague be then in its greatest Fury, it immediately abates, and in a short time entirely ceases. It is this Wind which tempers the excessive Heat of the Climate, and renders it wholesome and agreeable; and with this the Country is constantly refreshed even till the Beginning of *November*. This Wind is likewise of great Service with respect to the Navigation of the *Nile*, for it would be impossible to sail up that River without it in the Summer Season when its Current flows with more than usual Rapidity. From *November* to *March* the Weather is temperate, during which Time it is pleasant living in *Egypt*, the Cold being never severe, unless for a Week or ten Days at the Beginning of *February*. The West and North-West are the Winds that bring Rain, which falls frequently towards the Sea-Coast, as I have already observed; but seldom in the middle and upper Parts of the Country, and that only in little Showers for a Quarter of an Hour or something longer. In Summer they have Thunder, but without Rain, and at a considerable Distance. When it blows hard from the South-West, it raises the Sand in such a manner that the very Sky is darkened, and our Sight is interrupted, as if we were surrounded by a Fog; and this Sand insinuates itself into every Crevice and Corner, finding its Way into the closest Chambers, Closets, Scrutores, and even the Beds themselves; and by such Winds as these it is that many People perish in travelling over the sandy Desarts.

THE Air of *Cairo* in particular is not thought to be very wholesome, especially in the Night-time, the Smoke frequently hovering over it like Clouds, occasioned by their Fires which they usually kindle in the Evenings. As to the Distempers to which the Inhabitants of *Egypt* are chiefly subject, I shall briefly speak of such as fell under my Observation; previous to which it may not be improper to take Notice, that there is a great Mixture of Nations in this Country, whose Habit, Temper, and Manner of Living cannot therefore, in a physical Sense, be very exactly described, nor consequently the Causes

of their Disorders be certainly assigned. However, it may suffice pretty well for our Purpose to observe, that those who inhabit Cities and great Towns, and live indolent easy Lives, affecting a moist cooling Diet, drinking cool Liquors in abundance, and bathing often, are generally exceeding fat and corpulent, have cold Stomachs, are subject to Ruptures, Dropsies, and Fluxes, and are seldom without Rheums, Defluxions on the Breast and Lungs, and other such-like Distempers. Many of the superfluous Humours indeed are carried off by Perspiration, which is the Reason that such great Quantities of Water, Sherbets, and other Liquors of that Nature, are drank without any apparent Prejudice; but if the *Egyptians* do not sweat, the hot Weather throws them into a Sort of a Fever, in which Case it is certain they reap much Benefit by Bathing, which removes or at least diminishes many Disorders of the Blood, and prevents their appearing. The Ruptures they are troubled with, are supposed to be occasioned by Heats and Colds, and by straining their Voices excessively in singing, those who cry the Hours of Prayer from off the Mosques being commonly afflicted with that Distemper. Fluxes are common at Spring and Fall, and are more dangerous than when they happen in Summer; but it is to be observed that all Diseases are more fatal in *Egypt* during the *Ham-sen* or hot Winds, than at any other Season.

FOREIGNERS in particular are very subject to a Pain in the Stomach, which proceeds from their going open-breasted, thereby chilling their Bowels, and sometimes bringing on dangerous Fevers and Fluxes, especially in Autumn, when the River overflows the Country. Many Persons in *May* break out into a Rash, which continues during the Heats, and is thought to proceed chiefly from drinking the Waters of the *Nile* after it begins to rise. This is so common, that it is become fashionable for the Patient to carry about with him a Sort of wooden File, and to rub himself with it as he finds Occasion.

IN the Neighbourhood of *Cairo*, and even in the City itself, many People are afflicted with a Kind of Leprosy, which

which is properly an *Elephantiasis*, whereby from their Hips downwards they are swelled in such a Manner as to lose the Form of their Limbs, as well as the Use of them; and, instead of Legs and Feet, they are supported by shapeless Pillars, like the Legs of Elephants. Sore Eyes are almost universal in Summer-time, occasioned by the scorching Heat reflected from the Sand, and by the Dust itself, which is very subtil and salt, and prejudicial to the Sight. Add to this, the Gout, Gravel, Stone, Obstructions and Inflammations in the Bowels, pestilential Fevers, and all the Diseases whereof the Head is capable, which are very common in *Egypt*.

THE *Arabs*, however, by keeping strictly to the Customs of their own Country and Nation, escape many, if not most of these Disorders, and are of a different Temperament from the fat People above-mentioned, having spare and hectic Constitutions. And the native Villagers or Peasants, a Race of laborious hardy People, who are inured to all Seasons and all Weathers, eat little, work much, and are of a dark sun-burnt Complexion, and are seldom the Objects of a Physician's Care; which is all I need say of their Constitutions.

OUR Accounts of *Egypt* frequently speak of the Plague as a Disease very common, or even annual in that Country, which is a great Mistake; for they have it not often, unless the Infection be brought from *Constantinople* or other Places to *Alexandria*, and then it does not commonly spread beyond that City. Indeed, when the *Nile* rises later than usual, and falls short of its accustomed Height, a Plague generally ensues, and sometimes a Famine. When it breeds of itself in *Egypt*, it usually begins about *February*, which is the coldest Month, and rages violently during the hot Winds, but ceases to be mortal on the blowing of the North Wind, and the first swelling of the River, as has been already intimated. If the Infection comes from *Greece*, it seizes many, but its Symptoms are mild, and it seldom proves mortal: When it is derived from *Syria*, it is more fatal; for though few are seized thereby, yet more die than in the former Case: But when the Plague is brought by the Caravans from

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Barbary or Ethiopia, as it sometimes happens, it is worse than that from any other Quarter, laying all *Cairo* waste, and preying upon all Degrees of People with grievous and frightful Symptoms, which generally terminate in the Death of the Infected. The Mortality is sometimes so great, that it is positively affirmed, that six or seven thousand Persons have died in one Day at *Cairo*; however, this rarely happens, and it is thought a large Number if seventy thousand die in a Year of that Distemper.

As soon as the Plague begins to shew itself at *Cairo*, the *Franks* shut up their Houses, but the *Mahometans* go about as usual; and, instead of endeavouring to put a Stop to the Contagion, (as I observed long ago in speaking of *Constantinople*) they seem to use the readiest Means for its Support and Propagation. This they do, not only by conversing freely with such as have Plague-Sores upon them, but by putting on their Garments as soon as they are dead, and even selling them together with their Moveables publicly, and thereby circulating the Infection throughout the whole Place; all which flows from an Opinion, that God having predetermined the Time of a Man's Death, all Precautions are alike fruitless and ridiculous; from which Sentiment the Bulk of the People are not to be weaned, either by Reason or Experience: But it has been observed of late, that several great Men amongst them, seeing the *Europeans* escape, have thought proper to retire in the Time of a Plague, notwithstanding the Notion of Predestination.

THE Plague, according to the Observations of the most eminent Physicians, usually begins with a Chilliness and Shivering, like the Access of an intermitting Fever; then comes on a *Nausea*, with vehement Vomiting, an intense Pain about the Region of the Heart, and a burning Fever, which continually preys on the Patient, till either Death, or the Eruption of some *Bubo*, *Parotis*, or other Tumour, in the *Inguina* or *Axillæ*, or behind the Ears, relieve him, by discharging the Matter of the Disease. Sometimes, indeed, it attacks without any Fever, purple Spots appearing all at once, the certain

Signs of present Death; but this rarely happens, except at the Beginning of some terrible Pestilence. It has also been known to make its first Appearance in Tumours, without any Fever, or other violent Symptom. Heaviness, Pain in the Stomach, Head and Back, Cardialgy, broken Sleep, Anxiety, Difficulty of Breathing, Alteration in the Countenance, Hiccough, Syncope, Delirium, convulsive Twitchings, Diarrhœa, Eyes sunk or inflamed, Tongue black and dry, vehement Thirst, fetid Breath, Carbuncles, and Spots of various Colours, are also Symptoms commonly attending this deadly Disease.

THE Coming and Going of the Plague are two Things not easily to be accounted for, notwithstanding we are assured of the Facts in an unquestionable Manner. That the Infection is propagated in the Air, and thereby transferr'd from Place to Place, seems to be a Matter out of Dispute; but how it is generated therein, we are much at a loss to determine*. Some who have lived at *Constantinople* affirm, that the Plague is always more or less

* The Origin and Cause of the Plague has been a celebrated Subject of Controversy among Physicians. It is generally supposed to be communicated by the Air, but in what Manner the Air becomes thus deadly is the Question. Some will have Insects the Cause of Plagues, as of Blights; which being brought in Swarms by the Wind are taken into the Lungs in Respiration, mix with the Blood and Juices, and attack and corrode the *Viscera*. Mr. Boyle attributes the Plague originally to the Effluvia or Exhalations emitted into the Air from noxious Minerals, of which there are many more known to us, than of those that are wholesome. Amongst the various Sorts of Particles where-with the Atmosphere is replete, some may be so small and so con-

veniently shaped, as to enter many of the numerous Orifices of the minute Glandules of the Skin, or other Pores thereof. Thus, tho' neither Paper nor Bladder be pervious to the elastic Part of the Air, yet they may be easily penetrated by other Corpuscles of the Atmosphere, as is made appear by Mr. Boyle, who prepared a dry Body, which, being inclosed in either, would presently pass thro' the Pores thereof, without causing any sensible Alteration in them; and that in such Plenty, as manifestly to operate on Bodies placed at some Distance beyond them. But after all these Conjectures, we are still in the Dark, and at no Certainty with respect to the Manner in which the Plague is generated.

in that City; and it is the common Opinion in *Egypt*, that it is always in some Part of *Barbary* or *Ethiopia*. If this be true, there is some Colour of Reason to suppose, that the Wind blowing long from either of these Quarters may bring the Contagion into *Egypt*; and yet, as I have intimated above, it is generally brought from *Constantinople*, or by Caravans from the Southern Countries: So that, upon the Whole, it is seldom or never generated in *Egypt*; or, if it is, its first Appearance is in the coldest Weather, from whence some have supposed that it is occasioned by a Stoppage of Perspiration; but then how shall we account for its usually raging most in the warmest Seasons?

WE are still more perplexed, when we consider the Cessation of the Plague in *Egypt*, because it happens suddenly, when the North Wind begins to blow, and upon the first swelling of the River. It is certain that Plenty of running Water makes Places wholesome, the Reason of which is conjectured to be the frequent Change of Air thereby occasioned, the one Fluid moving with the other: And hence it has been thought, that the fresh Air brought down by the *Nile* when it begins to rise, at the same Time that the North Wind brushes off that which was infected, puts a Stop to the Pestilence in *Egypt*. But methinks there is some Absurdity in this Hypothesis, it being difficult to conceive, how the North Wind should sweep away the pestilential Air, without driving back the purer Air supposed to be brought down by the River. In short, the blowing of the Wind from the North, and not the rising of the *Nile*, seems to be the true Cause of the Cessation of the Pestilence; but this I leave to such as have an Opportunity of making more accurate Observations.

I SHALL postpone for a while what I have to say farther of *Egypt*, to give an Account of our Journey to Mount *Sinai*, which we found to be the most difficult and troublesome one we had yet undertaken. The Monks of Mount *Sinai* have a Convent at *Cairo*, with whom we agreed for a convenient Number of Camels, and the common Provisions for the Road, at about four

Pounds Sterling *per* Camel. We set out in *September 1734*, in Company with the Bey of *Suez* and a large Caravan, consisting of three hundred Camels laden with Corn for that Sea-port. Ascending the Mountain called *Macca-thum*, and keeping Eastward along the sandy Hills, we saw many Stones that look like petrified Wood; but as the Country seems never to have been capable of producing Trees, the thing is not easily accounted for. Having travelled ten Hours without stopping, we made our first Encampment, letting our Camels browse a while on the little Shrubs thereabouts, some of which we likewise gathered for Fuel. As soon as it grew dark, they made the Camels lie down, binding one of their Legs to hinder them from rising; or else their Method is, to tie them together with a small Rope, to prevent their straying away without disturbing the others; and placing their Goods in the Middle, between themselves and their Camels, they take their Repose.

EARLY the next Morning we continued our Journey, disagreeably enough on account of the Clouds of Sand raised by the Wind, which almost choaked us, and spoiled some of our Provisions. Neither was the great Motion of the Body, occasioned by the long Step of the Camel, at all pleasant to me, though it is not disagreeable to those who are accustomed to this Manner of travelling. The Camel generally lies down to be mounted, but if we dismount on the Road, we get up again by the Assistance of a Servant, who stoops down for that purpose. Our Stage this Day was eleven Hours; with which we were not a little fatigued.

ABOUT Ten in the Morning we passed by *Adjeroute*, a square Castle with a small Garrison, and keeping the Southern Road we soon came to a fine large Well, called *Beer-el-Suez*; but the Water is brackish, and the Wheel which raises it is very much out of Repair. Here is also a tolerable good Kane for the Reception of the Caravans, but we made no Stay at it, pursuing our Journey to *Suez*, where we arrived in less than an Hour after.

SUEZ,

SUEZ, supposed to be the ancient *Arfinoe*, is situated at the North End of the *Heroopolitic* Gulph, a Part of the *Red Sea*, which took its Name from the City of *Heroopolis*, now *Adjeroute* as some conjecture. The Harbour of this Place is almost choaked up with Sand, so that Vessels of Burden lie about a League distant, where there is a safe Shore and a good Depth of Water. The Trade of *Suez* is chiefly to *Jedda*, on the East Side of the *Red Sea* near *Mecca*, and is carried on by a Fleet of thirty or forty Ships, who sail from *Jedda* at a certain Time of the Year, whilst the South Winds blow, namely, in *March* or *April*; for if they miss that Opportunity, they lose their Passage for a Twelvemonth. In *October* they return to *Jedda*, laden with Corn and Rice; in lieu of which they bring home Coffee, Incense, and some few *Indian* and *Persian* Commodities, the richest being carried by Land with the Caravan from *Mecca*. Coffee is likewise imported to *Suez* from *Feseca* in *Arabia Felix*, which Trade is carried on by five or six Ships, either *French* or *English*. The Grand Signior has five Vessels employed in the Trade to *Jedda*; the rest belong to Merchants, and are most of them built in the *East-Indies* after the *Dutch* Manner, and probably at some of their Settlements.

BEFORE the Discovery of the Way to the *East-Indies* by the Cape of *Good Hope*, the *Red Sea* and the Port of *Suez* were much frequented; but even Coffee is now brought cheaper into *Europe* by the Cape than it can be by the Way of *Cairo* and *Alexandria*. Each Bag of Coffee weighs between three and four hundred Pounds, and pays about two Shillings Sterling when it is shipp'd from *Feseca*. At *Jedda* they take every tenth Bag, half of which goes to the Captain for his Freight, and the other half to the Bashaw; and at *Suez* every Pound weight pays a Duty of about a Penny. The Voyage to *Suez* is reckoned very dangerous, especially South of *Tor*, where the *Madrepores*, a Sort of imperfect Coral, growing under Water and branching out like a Tree, are almost as dangerous to Shipping as Rocks themselves; insomuch that in those Parts, where they have no great Depth of Wa-

ter, they find it necessary to come to an Anchor every Evening.

THE Town of *Suez* is but small, and, except at such Times as the Ships are unloading or taking in their Cargo, is very thin of Inhabitants. Even the Custom-house Officers themselves retire when the Ships are empty, which are left without any Hands in them, fastened with two Anchors, to each of which are tied four or five great Cables, made of a Part of the Date-tree. The Governor of *Suez*, whom I have called *Bey*, has the Title of *Captain*, or *Admiral*, the ordering of marine Affairs being more peculiarly his Province; but he has a Lieutenant or Deputy-Governor, who resides constantly in the Town, and either by himself, or in conjunction with his Master, transacts most of the public Business. An *Arab* Sheck, who lives at *Suez*, has also a considerable Share of Power, whenever he pleases to interfere. What gives him this Authority is the great Scarcity of Water, which is brought from *Naba*, on the East Side of the *Red Sea*; so that upon any Dissatisfaction with the People or Governors of *Suez*, he can put a Stop to that Supply, and they must fetch their Water from the above-mentioned Well called *Beer-el-Suez*, which is very brackish and disagreeable. In a word, the Want of fresh Water is one of the greatest Inconveniences *Suez* labours under, it being so dear as to be sold in the smallest Measures: But it is far from being the only one, for this Town, of all others, is the most destitute of every Thing that the Earth produces, having not one Garden about it, nor Grass, Corn, Trees, or any Sort of Herbage in its Neighbourhood.

THE *Turks* have four Mosques in *Suez*, but there are few *Christians* in the Town, except about two hundred of the *Greek* Communion. We went to the House of a *Greek* Priest, who, understanding that we were travelling to Mount *Sinai*, desired our Names, in order that he might pray in the Church for our good Journey and safe Return; which it seems is nothing but a Method they have
of

asking Charity. Accordingly we made him a small Present, and departed with his Blessing.

HAVING now lost the Benefit of our Caravan, which proceeded no farther than *Suez*, we were obliged to put ourselves under the Protection of an *Arab* Sheck, who furnished us with proper Guides, and undertook to be answerable for our safety. We also procured a recommendatory Letter from the Bey of *Suez* to the Governor of *Tor*, desiring him to give us a kind Reception at that Place, and to prevent, as far as in him lay, our receiving any Molestation or Injury.

OUR Water, Coffee, Biscuit, Tobacco, and all other necessary Provisions being got ready, and our Camels sent round before us, we crossed over the Bay from *Suez*, where it is about a Mile in Breadth, to the Eastern Shore, whither Boats go every Day to fetch Water, which is brought in Skins on Camels from *Naba* above-mentioned.

AFTER travelling three or four Hours South from the Place where we landed, we came to a Place called *Ein-Moufeh*, or the *Springs of Moses*, the Water issuing from several little Hillocks or rising Grounds, bringing up the Sand along with it, and forming a Quagmire which it is dangerous to approach very near, both Men and Camels having been swallowed up in it, if we were rightly informed. One of these Springs affords tolerable good Water, but the rest are warm, brackish, and seem to have a small Mixture of Sulphur. Near this Place we took up our first Night's Lodging, being not willing to fatigue ourselves by beginning with a long Day's Journey.

WE fet forwards betimes in the Morning, and halted about Eleven, when we took some Refreshment, and proceeded on till Six in the Evening, having the *Red Sea* continually on our Right, at about half a League's Distance. The next Day we went on through the sandy Desert, till we came to a small Eminence covered with little Shrubs, where we made a short Stay to let the Camels
browze

browse upon them, and pitched our Tents to shelter us from the Heat of the Sun. We lay all Night in the Desert of *Shedur*, the *Shur* of the Scriptures.

THE Day following, travelling amongst Hills and Vales, our *Arabs* shewed us a Mountain called *Jebel le Marah*, near which Place it probably was that the *Israelites* met with those *bitter Waters*, which made them murmur against *Moses**. After this we came to a Vale, or Bed of a Winter-Torrent, called *Corondel*, which being full of Shrubs, though it afforded us no Water, we chose for the Place of our Encampment.

WE prevailed with our Guides to step a little out of the Road, and shew us what they call *Pharaoh's Bath*, which is a Grotto in the Side of a Mountain, having two Mouths, one of them leading to a Spring of very hot Water, which finds its Way through the Rock, and falls into the Sea in several little Streams at the Distance of a Quarter of a Mile, retaining a great Degree of Warmth to the very last. As soon as one enters the Passage leading to the Well, it makes one sweat plentifully, and grows exceeding hot as we advance farther. It is said that some People, who have gone quite to the Water, have had their Lights extinguished, and themselves been killed by a sudden Vapour. From the whitish Substance with which the Stones thereabouts are incrustured, as well as from the Taste of the Water, it appears to contain a great deal of Salt and Sulphur, and is so nauseous, that it cannot be taken inwardly, but must be used by bathing. It is reckoned good for most Disorders of the Skin and Nerves, but is particularly esteemed for Impotency in Men and Barrenness in Women. Those who make use of this Water have it first poured on them before they enter the Grotto, and then again in the Passage, in order to cause a more plentiful Perspiration; and for forty Days after this they observe a particular Regimen, eating nothing but Honey, Oil, and Bread without Salt in it, and drinking only Water wherein Dates have been steeped.

* *Exodus* xv. 23, 24.

THE next Day we met with several *Arabs*, who begged some Bread and Tobacco, which being given them, they departed quietly. We passed by the Bed of another Mountain-Torrent called *Wouset*, near which there is a salt Spring, and a few Palm-trees. Soon afterwards we saw an Encampment of *Arabs*, who did not give us the least Molestation; for some of those People are as remarkable for their Honesty, as others are for being addicted to Robbery and Plunder. We rested this Night in a Place where we were invited to stay by a few Shrubs and a small Spring of brackish Water.

FROM this Station we set out early in the Morning, passing over several Hills abounding with Variety of beautiful Granites, whereof we collected some Specimens. Continuing to wind nearer and nearer to the Sea, we came at length into a plainer Country; and having travelled till Six in the Evening, we pitched our Tents, fed our Camels, and took our Repose. In two Days more we entered the Valley of *Tor*, passing by a salt Spring, whose Waters spreading over the Ground form a Sort of Cake on its Surface. From thence in three Hours we came to a Grove of Palm-trees, and a Spring of better Water, and in one Hour more we arrived at *Tor*.

DURING our short Stay at *Tor* we took our Meals in a House belonging to the Convent of Mount *Sinai*, and had the best Entertainment that Place could afford. This little Town stands on the East Side of the *Red Sea*, and has a pretty good Harbour, which is commanded by a ruinous Castle, the Residence of an *Arab* Governor, to whom we presented our Letter from the Bey of *Suez*, which was the more welcome, as it was accompanied with a handsome Present. The Town is inhabited chiefly by *Arabs*, and twenty or thirty Families of the *Greek* Communion, who call the Place *Raitho*. Some have conjectured *Tor* to be the ancient *Paran*, as described by *Ptolemy*; though it is generally placed about thirty Miles Northward within the Desert, which still retains its Name.

THE greatest Curiosities about *Tor* are the Production of the *Red Sea*, which is filled with a vast Variety of marine Vegetables, such as the *Madrepores* above-mentioned, *Fungi* or Mushrooms, *Brain-Stones*, and other coralline Bodies, which appear, when the Sea is calm, like a Grove or Forest under Water; particularly the branched *Madrepores*, whereof some are six or seven Feet high, spreading themselves like an Oak, or shooting up pyramidically like a Cypress. The other Species I have mentioned frequently grow into very large Masses, and are used in the Buildings of *Tor*. The *Fungus*, properly so called, seems to be fastened to the Rock by a small Root, and, contrary to the Land-Mushroom, has its Gills turned upwards.

THE Brain-Stone appears also to have a Root, and, like the *Fungus*, observes a certain specific Configuration, which cannot be said of any other coralline Bodies*. One thing is remarkable of the *Madrepores*, that both the red and white ones become yellow soon after they are taken out of the Water.

THIS uncommon Sort of Botany is very entertaining, and would employ the Attention of a Traveller much longer than his hired Conductors are willing to wait for him: And the great Diversity of Shells which are found

* Dr. Shaw (whose physical as well as geographical Observations on the Countries through which he travelled are very judicious) takes notice, that though Nature has not allow'd the marine Plants one large Root, as it has done to those of the Land, yet it hath wisely supplied that Mechanism by a Number of little ones which are distributed all over the Plant in so just a Proportion, that they are lodged thicker upon the Branches, where the Vegetation is principally carried on, than in the Trunk, where it is more at a Stand, and which therefore is often found naked, and seldom increases in the same Proportion with the

Branches. The terrestrial Plants could not subsist without an *Apparatus* of great and extensive Roots, because they are not only to be hereby supported against the Violence of the Wind, which would otherwise blow them down, but their Food also is to be fetched at a great Distance: Whereas the marine Vegetables, as they are more securely placed, so they lie within a nearer Reach of their Food, growing as it were in the midst of Plenty; and therefore an *Apparatus* of the former Kind must have been unnecessary, either to nourish or support them. *Shaw's Travels*, p. 386.

about

about the Port of *Tor*, and upon several other Parts of the Coast, or in the Shallows of the *Red Sea*, afford us likewise a most agreeable Amusement. The *Concha Veneris* is to be met with variously spotted, and of various Sizes; and, in short, all the turbinated and bivalve Kinds are not only remarkable for the Wantonness which Nature has shewn in their Colours, but for their extraordinary Dimensions, some of the former Sort being fifteen or eighteen Inches long, and of the latter as much in Diameter.

It is justly observed, that the Inhabitants of *Tor* are indebted to their Port for several great Advantages. From thence, as has been already mentioned, they draw most of the Materials for building their Houses; and the excellent Fish, with which it abounds, is the chief Part of their Sustenance; whilst the Shells they are furnished with from the same plentiful Magazine supply the Place of Cups, Jars, Dishes, and other household Utensils. Thus if Nature has been sparing of her Blessings to these People on one hand, she has been bountiful on the other; and if the Land is barren, the Productions of the Sea make some amends for the Deficiency.

HAVING staid two Days at *Tor*, we continued our Journey towards Mount *Sinai*, in Company with a Monk belonging to that Convent. In two Hours we came to several Springs of salt warm Water, and a great Number of Palm-trees, where the Monks have a Garden. It is the common Opinion, and it seems to be well grounded, that this is the Place called *Elim* in Scripture, where the *Israelites* encamped, and found twelve Wells of Water and seventy Palm-trees*. Indeed, we do not now find the exact Number of Springs mentioned by *Moses*; but those that are wanting, which are not above two or three, may reasonably be supposed to have been choaked up by Drifts of Sand, which almost every body knows are frequent in *Arabia*: And as to the Palm-trees, it is no Wonder that in so long a Course of Years they are increased to above two thousand. One of these Wells is called *Ham-*

* *Exodus* xv. 27. *Numb.* xxxiii. 9.

mam Moufa, or the *Bath of Moses*; which the *Greek Monks*, and even the *Arabs* themselves, have in great Veneration, as believing it was thereabouts that *Moses* and his particular Household were encamped.

FROM *Elim*, looking Eastward, we have a distinct View of Mount *Sinai*, towards which we directed our Course over the Defart of *Sin*, (as it is called to this Day) the Place where God first gave Manna to the murmuring *Israelites*. We were eight Hours in crossing this Plain or Wilderness, where we saw a great Variety of Lizards and Vipers, and many Acacia-Trees, called *Cyale* by the *Arabs*, much resembling the Tree they call *Sount* in *Egypt*; and from the *Cyale*, as we were informed, the Gum *Arabic* flows naturally without Incision. Having traversed this Wilderness, we rested at the Entrance of a narrow Valley, near a small Spring of indifferent Water.

WE spent the next Day in passing through many intricate and difficult Ways among the Mountains, lying between the Defart of *Sin* and Mount *Sinai*, which itself stands in a spacious Plain. We took another Night's Repose before we entered this Plain, and early in the Morning arrived at the *Greek Convent* of St. *Catharine*, commonly called the Convent of Mount *Sinai*, at the North-East Side of which it is situated, just at the Foot of the Mountain. The Manner of our Reception here (the same that all Pilgrims meet with) is a Singularity that deserves to be mentioned; for we were not admitted in at the Door, which is never open but when the Archbishop is installed, but were drawn up about thirty Feet high by a Windlass, and taken into the Convent through a Window. This is done to prevent the *Arabs* breaking in upon them by Surprise, with whom they are often at Variance.

THE first Foundation of this great Convent, as it may be called with respect to others that are about Mount *Sinai*, seems to have been laid by the pious Empress *Helena*, in a Tower which still retains her Name, and contains in it three Chapels, besides Apartments for the Archbishop; who, however, does not often honour them with
his

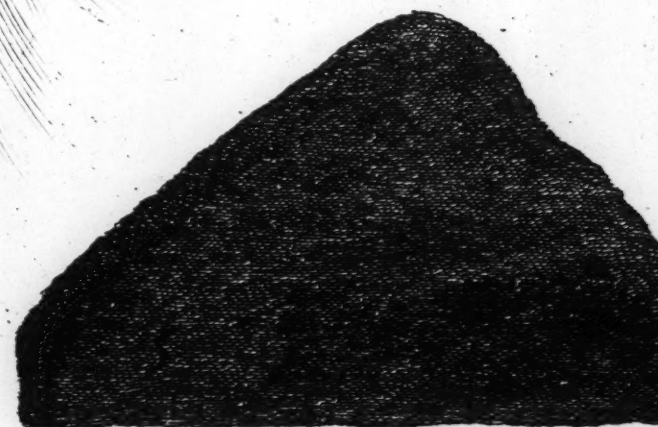


Prospect of Mount Sinai from the Port of Tor on the Coast of the Red Sea.



*The Rock of Meribah out of which issued Water when smitten by the Rod of Moses.
Exodus: XVII, 6.*

Hulett sculp.



The Hill of Moses on which he fed the People of Jethro his Father in Law.



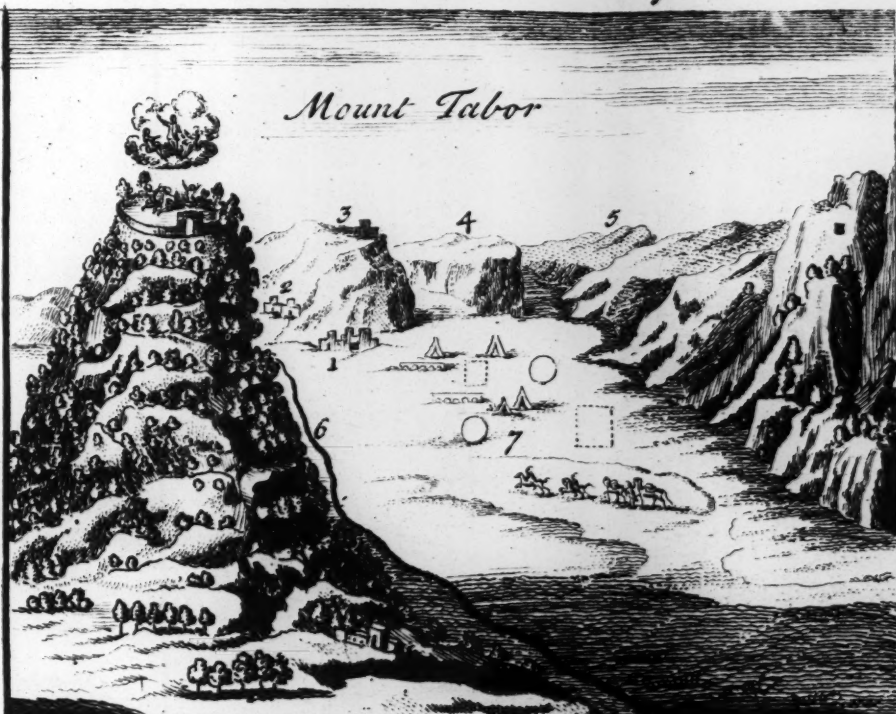
Mount Horeb on the West side.



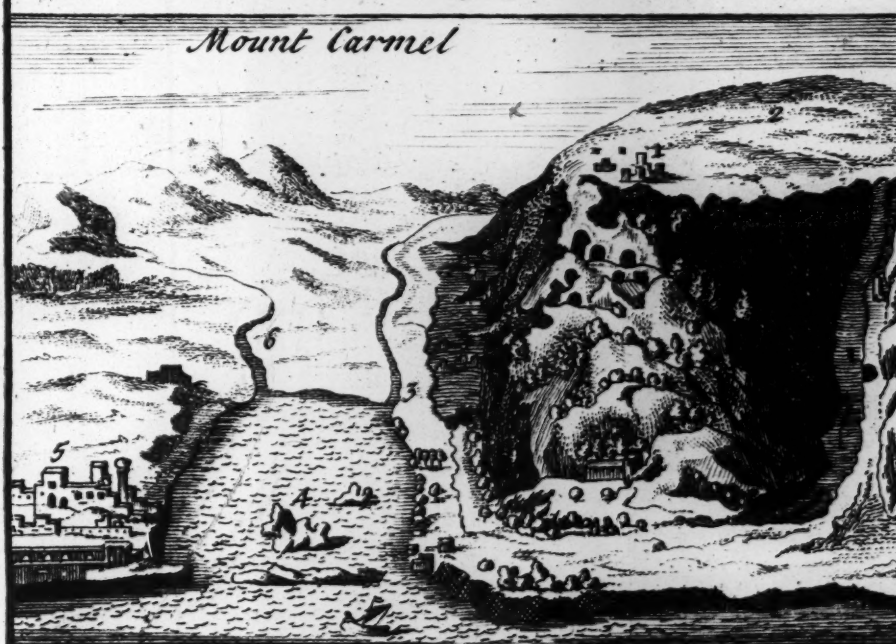
the Flocks



West side



1 Naïm. 2 Encor. 3. Mount Hermon. 4. The Mountains of Gilboa. 5. The Mountains of Samaria. 6. The River Kishon. 7. The Plain of Esdraclon. 8. The Valley of Jezrael.



1 The great monastery of the Carmelites. 2 Where Elias sacrificed. 3 The River Kishon. 4 The haven of S. John d'Acre. 5 The Town of S. John d'Acre. 6 The River Belus.

his Presence, but generally resides at *Cairo*. The Convent is irregular and ill-built, partly Stone, and partly of unburnt Brick; the Walls having little square Towers at each Corner, and in the Middle of each Side. The whole Length of it, from East to West, is about two hundred and sixty Feet, and its Breadth one hundred and fifty; within which Space not only the Convent, or House itself, is included, together with its Mills, Bake-houses, and all necessary Offices, but likewise the great Church of the *Transfiguration*, and abundance of little Chapels. The Convent stands on a Descent, but the original Design seems to have been to raise the lower Part by a great Number of Arches, several of which are still remaining, and so having laid the first Floor on a Level, to have raised two more above it; for the Walls round have three Ranges of Holes or Windows. These Walls and Arches, and the Church above-mentioned, are the only Parts that have the Appearance of Antiquity, and are well built of large hewn Stone; but the Walls on the South Side are of a more modern Structure. They are six Feet high, and have a Walk round the Top of them, but in some Places they are ruinous. The main Gate, as has been observed already, is never opened but when the Archbishop first comes to the Convent; but they have a small Door that opens into the Garden.

THE Church of the *Transfiguration*, which stands on the lowest Ground of the Convent, is a large and beautiful Structure, the Roof being of Cyprus, covered with Lead, and supported by two Rows of Marble Columns, the Capitals whereof are different one from another, tho' undoubtedly designed for the same Building. The Floor is elegantly laid out in Mosaic Work, in which there is a great Variety of beautiful and costly Marbles brought from *Damascus*. On the Partition, which separates the Chancel from the Body of the Church, is placed a small Marble Chest, adorned with Foliages, wherein are preserved the Left Hand and the Skull of St. *Catharine*. The Skull is not taken out of the Shrine to be shewn to Strangers, and is probably imperfect; but the Hand is entire, having

having Rings on the Fingers. Adjoining to the East End of the Church is the Chapel of the *Holy Bush*, in which the Angel of the Lord appeared to *Moses* in a Flame of Fire, as he was watching the Flocks of his Father *Jethro**. On the very Spot, as they pretend, where this burning Bush grew, there now lies a white Marble Stone under the Altar, which they kiss with great Devotion; and, in imitation of *Moses*, they pull off their Shoes whenever they enter or approach this Chapel. To the North of this is a Chapel dedicated to St. *James*, and on the South Side is that of the *Holy Fathers*, in which last are buried twelve Martyrs, as appears from a *Greek* Inscription. There are near twenty other Chapels about the Convent, each dedicated to some particular Saint.

THE *Papas's* and *Caloyers* in this Monastery are about a hundred and fifty in Number, but many of the Fraternity reside at *Cairo*, *Tor*, and other Places. Those at Mount *Sinai* especially live a very strict and austere Life, abstaining always from Flesh, and in *Lent* from every thing that is the Produce of Flesh, as Butter, Cheese, Milk, &c. and feeding chiefly upon Bread, Rice ill dressed with Oil, Vinegar, and Onions, dried Horse-beans sodden in Water, Olives, Salad, and Pot-herbs, Dates, Figs, Almonds, and such-like dry Diet as constituted the Xerophagy† of the primitive Christians. They are permitted to eat Oil and Shell-fish only on *Saturdays*, *Sundays*, and Feast-Days in *Lent*; but they eat dried Fish at other Seasons. From *Sunday* Evening to *Asb-Wednesday* in the Afternoon they eat nothing, and they keep the same rigid Fast from *Thursday* Evening till *Saturday* in the Afternoon the Week before *Easter*. They are supplied with Fish from their Sister-Convent at *Tor*, but most of

* *Exodus* iii. 1, 2.

† The Word is *Greek*, and signifies the feeding on dried Foods; which many Christians in the first Ages observed so strictly, as not only to abstain from Flesh and Wine, but even from all succu-

lent and vinous Fruits; and some even brought themselves to bare Bread and Water. *Tertullian* (in his Book *de Abstinentiâ*, cap. ix.) speaks of the *Xerophagia*, as a Thing commendable in Time of Persecution.

EGYPT and ARABIA.

20

their other Provisions are sent them from *Cairo*, except what their own Gardens produce, which by a surprizing Industry they have made to furnish them, in this barren Country, with Variety of Roots, Herbs, and Fruits, excellent in their Kinds, and in great Abundance*.

THEY have two Wells in the Convent, one of them called the *Well of Moses*, the Water whereof is cold, and serves them to drink in Summer; the other, the *Well of the Holy Busb*, which being warmer is used in Winter. Their Springs depend much upon the Rain, generally failing them in dry Seasons; which having happened of late Years, their Gardens have suffered greatly, and many of their Trees perished for want of Water; however, they have commonly enough for their own drinking.

THE Convent of Mount *Sinai* is exempted from all Jurisdiction, being governed by an Archbishop, as he is called, who is elected by the Monks from among their own Body, and consecrated by the Patriarch of *Jerusalem*. When the Archbishop is at *Cairo*, the Convent is governed by a Superior, whom they call *Dikaios*; but he does very little without the Advice of the *Synaxis*, a Sort of Chapter consisting of seven or eight of the Fraternity, either distinguished by their Age, their great Judgment, or the Services they have done the Convent. But if the

* Dr. *Shaw* is more particular on this Head, whose Words I shall therefore transcribe. "The Monks of *Sinai*, (says he) in a long Process of Time, have covered over with Dung, and the Sweepings of their Convent, near four Acres of naked Rocks; which produce as good Cabbage, Roots, Sallad, and all Kinds of Pot-herbs, as any Soil and Climate whatsoever. They have likewise raised Olive, Plum, Almond, Apple, and Pear Trees, not only in great Numbers, but of excellent Kinds. The Pears particularly are in such Esteem at

Cairo, that there is a Present of them sent every Season to the Bashaw, and Persons of the first Quality. Neither are their Grapes inferior in Size and Flavour to any whatsoever: It being fully demonstrated, by what this little Garden produces, how far an indefatigable Industry can prevail over Nature; and that several Places are capable of Culture and Improvement, which were intended by Nature to be barren, and which the Lazy and Slothful have always suffered to be so."

Shaw's Travels, p. 384.

Arch-

Archbishop be absent beyond the Sea, the Affairs of the House at Mount *Sinai* are wholly governed by the Archimandrite or Superior of the Convent at *Cairo*.

IF the Empress *Helena* laid the first Foundation of the Convent of Mount *Sinai*, as has been intimated, the greatest Part of it however was built by the Emperor *Justinian*; for in the Church of the *Transfiguration* we find some Inscriptions in honour of him and his Empress *Theodora*, whose Pictures in Mosaic Work are likewise to be seen over the high Altar. From the Antiquity of this Convent therefore, in which a constant Succession of Monks have lived, with only some small Interruption from the *Arabs*, ever since the Time of the above-mentioned Emperor, it is probable that Divine Service is performed here most agreeably to the ancient Customs of the *Greek Church*; and indeed it is done with more Decency than the *Greeks* observe in many other Places. Their Offices are very long, and take up great Part of their Time, though they say them as quick as possible; and no wonder they are ready in performing them, since it is the whole Employment of their Lives. In *Lent* they rise at Midnight, and perform certain Devotions, and celebrate the Eucharist four times a Week. They have always Prayers at Four in the Afternoon, after which they eat a moderate Supper, and go betimes to their Repose.

WHEN Pilgrims first arrive at the Convent, they are conducted to their Apartments, and a Caloyer is appointed to attend them, and to prepare their Provisions, which are usually served up in their own Chambers, though on certain Days they dine with the Monks in the Refectory. The Ceremony of washing their Feet is likewise performed, as it is at *Jerusalem*; which is done by a Priest if the Pilgrim be in Orders, but if not, by a Caloyer or Lay-Brother; the whole Society sitting in the Hall, singing Hymns suitable to the Occasion. After the Ceremony is over, one of the Monks brings an Urn and a Bason to wash their Hands, and then sprinkles the Pilgrims with Rose-Water. All this is done in the Refectory, where they are likewise entertained at Dinner; during

during which Time a Monk reads certain Portions of Scripture. The Archbishop has a Table at the upper End, on which they set a covered Plate with Bread in it, and on each Side two small Silver Cups of Water. This Plate is carried round the Table by one of the Priests, each Person taking a Piece of Bread ; and in like manner the Cups, which are filled with Wine when they have it to spare, are handed about to the Company, out of which every one drinks a little. After this they go and seat themselves near the Archbishop's Chair, where they discourse together for some time, each Person taking a Plate of Wheat or Pease out of the Baskets that stand there, and picking them clean ; the Meaning of which I do not understand, unless it be to intimate, that all our Amusements, even that of Conversation itself, should be accompanied with some useful Actions. This done, the Pilgrims are usually conducted to the Archbishop's Apartments, where they are shewn the Register of the several Benefactors to the Convent ; it being customary to give something after the Performance of this Ceremony.

THE Story of *St. Catharine*, who has given Name to this Convent and to a Part of the neighbouring Mountain, is briefly this : That being fastened to a Wheel at *Alexandria*, under the Emperor *Maxentius*, in order to be put to death, the Wheel miraculously broke into pieces ; but being afterwards beheaded, her Body was carried from thence by Angels to the Top of this Mountain, the Saint having prayed to God that it might not fall into the Hands of the Infidels. Here it lay concealed, say they, for above three hundred Years, when it was brought down with great Solemnity by the Monks, and deposited in the Convent, in consequence of a Revelation granted to one of their Fraternity.

SOME say that *Sergius*, who is reported to have been an Accomplice with *Mahomet*, and to have assisted him in compiling the *Koran*, and framing the System of the *Mahometan* Religion, was a Monk of the Convent of Mount *Sinai*. Others affirm, that *Mahomet* himself was a Servant belonging to the Monastery, and used to drive
their

their Camels; and that one Day falling asleep before the Gate, an Eagle came and hovered a long time over his Head, which was looked upon as a Presage of his future Greatness. But all this seems to be mere Fiction, otherwise it would probably have been mentioned in a History of the Convent which they shewed us in their Library. This History has it, that *Mabomet* was born in the Deserts of *Kinfi* in *Arabia Felix*, and that when he came to the Convent he was honourably entertained by the Monks, upon which Account he granted to them, and to Christians in general, great Privileges by a Patent *, which remained in their Hands till the Time of Sultan

* Dr. *Pococke* has obliged us with an *English* Translation of this Patent from the modern *Greek*, which I shall take the Liberty of transcribing, as I think it cannot fail of being agreeable to the Reader, who from hence will naturally be induced to reflect, how little Regard the Followers of *Mabomet* have had to the Rules herein laid down with respect to their Behaviour to Christians in general. — “As God is great and governeth, from whom all the Prophets are come, for there remaineth no Record of Injustice against God; through the Gifts that are given unto Men, *Mabomet* the Son of *Abdallab*, the Apostle of God, and careful Guardian of the whole World, has wrote the present Instrument to all those that are his national People, and of his own Religion, as a secure and positive Promise to be accomplish'd to the Christian Nation and Relations of the *Nazarene*, whosoever they may be, whether they be the Noble or the Vulgar, the Honourable or otherwise, saying thus. I. Whosoever of my Nation shall presume to break my Promise and Oath, which is contained in this

present Agreement, acts contrary to the Oath, and will be a Resister of the Faith, (which God forbid) for he becometh worthy of the Curse, whether he be the King himself, or a poor Man, or what Person soever he may be. II. That whenever any one of the Monks in his Travels shall happen to settle upon any Mountain, Hill, Village, or other habitable Place, on the Sea, or in Deserts, or in any Convent, Church, or House of Prayer, I shall be in the midst of them, as the Preserver and Protector of them, their Goods and Effects, with my Soul, Aid, and Protection, jointly with all my national People; because they are a Part of my own People, and an Honour to me. III. Moreover, I command all Officers not to require any Poll-Tax of them, or any other Tribute, because they shall not be forced or compelled to any thing of this kind. IV. None shall presume to change their Judges or Governors, but they shall remain in their Office without being deposed. V. No one shall molest them when they are travelling on the Road. VI. Whatever Churches they are possessed of, no one

Selim;

Elim; who, thinking it too valuable a Treasure to be in their Possession, took it from them, and granted them another under his own Hand in the same Terms, but upon the hard Condition of giving Food to all the neighbouring *Arabs* that should come to the Convent. This they performed a great while, letting down Bread or Corn by the same Machine that is used to draw up the Pilgrims; but the *Arabs* frequently robbing them of their Corn before it arrived at the Monastery, and coming in too great Numbers, the Monks, unable to support them, were obliged to retire to *Tor* in the last Century; though Matters were soon accommodated, and they returned to

to deprive them of them. VII. Whosoever shall annul any one of these Decrees, let him know positively, that he annuls the Ordinance of God. VIII. Moreover, neither their Judges, Governors, Monks, Servants, Disciples, or any others depending on them, shall pay any Poll-Tax, or be molested on that Account; because I am their Protector, where-soever they shall be, either by Land or by Sea, East or West, North or South; because both they and all that belong to them are included in this my promissory Oath and Patent. IX. And of those that live quietly and solitarily upon the Mountains, they shall exact neither Poll-Tax nor Tythes from their Incomes, neither shall any *Mussulman* partake of what they have; for they labour only to maintain themselves. X. Whenever the Crop of the Earth shall be plentiful in its due Time, the Inhabitants shall be obliged out of every Bushel to give them a certain Measure. XI. Neither in Time of War shall they take them out of their Habitations, nor compel them to go to the Wars; nor even then shall they require of them any Poll-

Tax. [*What has been said relates to the Monks of Mount Sinai; what follows relates to every Christian.*] XII. Those Christians who are Inhabitants, and with their Riches and Traffick are able to pay the Poll-Tax, shall pay no more than twelve Drachms. XIII. Excepting this, nothing more shall be required of them, according to the express Order of God, that says, Do not molest those who have a Veneration for the Books that are sent from God; but rather, in a kind Manner, give of your good Things to them, and converse with them, and hinder every one from molesting them. XIV. If a Christian Woman shall happen to marry a *Mussulman*, the *Mussulman* shall not cross the Inclination of his Wife, to keep her from her Church and Prayers, and the Practice of her Religion. XV. That no Person hinder them from repairing their Churches. XVI. Whosoever acts contrary to this my Grant, or gives Credit to any thing contrary to it, becomes truly an Apostate to God and to his divine Apostle, because this Protection I have granted to them, according to this Promise, the

the peaceable Possession of their Convent at Mount Sinai.

THIS Mountain in general is called *Jebel Mousa* by the *Arabs*, that is, the *Mountain of Moses*; and sometimes by way of Eminence, *the Mountain* only. It is in reality one Hill with two Summits, but the *Greeks* have divided it into four or five Parts, which have obtained so many different Names. However, the most common Division of it is into *Sinai*, properly so called, and *Horeb*. The Names of the other Parts are the Mountain of St. *Catharine*, Mount *Serich*, Mount *Episteme*, and the Mountain of *Moses*.

THE usual Way up to Mount *Sinai* is by the Stone Steps that were formerly laid from the Bottom to the Top of it at the Expence of the Empress *Helena*, which begin at the Convent, on the North Side of Mount *Horeb*. The Steps are narrow, of the rough red Granite of the Mountain, though that is not the only Sort it pro-

XVII. No one shall bear Arms against them, but, on the contrary, the *Mussulmans* shall wage War for them. XVIII. And by this I ordain, that none of my Nation shall presume to do or act contrary to this my Promise, until the End of the World.

Witnesses,

Ali, the Son of *Abou Tbaleb*.
Homar, the Son of *Hattawi*.
Zipbir, the Son of *Abuam*.
Saitt, the Son of *Maatt*.
Tbawitt, the Son of *Nefis*.
Muathem, the Son of *Kasvi*.
Amphachin, the Son of *Hassan*.
Azur, the Son of *Jassin*.
Abombaker, the Son of *Ambi Kapbe*.
Ottman, the Son of *Gafas*.
Ambtelack, the Son of *Messutt*.
Phazer, the Son of *Abbas*.
Talat, the Son of *Amptoulak*.
Saat, the Son of *Abbatt*.
Kasmer, the Son of *Abid*.
Ambtullack, the Son of *Omar*.

This Present was written by the Leader, the Successor of *Alli* the Son of *Abou Tbaleb*; the Prophet marking it with his Hand at the Mosque of the Prophet, (in whom be Peace) in the second Year of the *Hegira*, the third Day of the Month *Machorem*.

duces,

uces, there being some of a greyish Colour, amongst a
 variety of others. At present, most of these Steps are
 either washed out of their Places by the Rains, defaced
 by the Weather, or quite carried away; so that the As-
 cent is very fatiguing, and sometimes imposed as a Pe-
 nance. Ascending we pass by a fine Spring on the
 Right Hand, and the Chapel of St. *Mary* on the Left;
 and advancing still higher we come to a narrow Gate-
 way, and beyond that a second. At the first of these,
 it is said, all Christians used formerly to deliver a Cer-
 tificate of their having confessed to the Convent below,
 and there received another Paper to carry to the second
 Gate, in order to their being permitted to receive the
 sacrament on the Top of Mount *Sinai*, which it seems
 was anciently the Custom. A little beyond the second
 Gate two Roads strike off to the Right, the one towards
 Mount *Horeb*, the other into the *Vale of Jab*, that is, the
Vale of God, wherein stands the Convent of the *Forty*
Martyrs. From hence the Ascent grows very steep, which
 brings us first to two adjoining Chapels, dedicated to
Elias and *Elisha*; in the former of which there is a lit-
 tle Grotto, wherein the Prophet is said to have dwelt*,
 when he fled hither to avoid the Fury of *Jezabel*. Higher
 up we are shewn something like the Print of a Camel's
 foot in the Rock, which the *Mahometans* hold in great
 veneration, as believing it to have been stamped there by
Mahomet's own Camel, which they say placed one Foot
 upon this Mountain, another at *Cairo*, a third at *Da-*
mascus, and a fourth at *Mecca*. This must needs have
 been an Animal of an extraordinary Size; but, unfor-
 tunately for the Contrivers of this Story, the Print of the
 foot in question is no bigger than that of an ordinary Ca-
 mel. The next Thing observable, as we approach near-
 er the Top, is a great Stone jutting out from the Rock;
 beyond which, they tell us, *Elias* was forbidden to go,
 ascend higher being permitted only to *Moses*.

THE Summit of Mount *Sinai* is somewhat conical, or
 rather it has two small Summits, on one of which is a

* 1 Kings xix. 8, 9.

Mosque, and on the other a *Greek Church*, and a second at a little Distance belonging to the *Latins*; it being at this very Spot, according to Tradition, that *Moses* received the Law from God himself*. Adjoining to the *Latin Church* is a great Rock, which constitutes the highest Point of the Mountain, and cannot be ascended without some Difficulty. On one Side of this Rock there is a little Cave or Grotto, wherein *Moses* is said to have fasted forty Days and forty Nights†; and from thence there is a Crack quite through the Rock, so as to let in the Light. Here it was, say they, that the Lord hid *Moses* while his Glory passed by, that he might not see his Face‡; and thus they point out many other Places mentioned in the holy Scriptures. It is remarkable, that the North Part of Mount *Sinai* is of red Granite from above half way up, the rest being of a yellowish Ground with small black Grains; insomuch that the Mountain at a distance appears of two Colours.

THE easiest of the three Ways to the Top of Mount *Sinai*, and which *Moses* is thought to have used, is called the Road of *Serich*, beginning with a gentle Ascent from the Vale of *Raba*, and running between the little Summits of Mount *Horeb*, which Hill abounds with Shrubs and aromatic Herbs, affording good Pasture for the Cattle. On the Left of this Road, as we ascend Mount *Horeb*, are four Chapels, dedicated to St. *Anne*, St. *Pamphilemon*, St. *John Baptist*, and the *Holy Girdle of the Virgin Mary*. A little nearer the Road than any of these there is a long Cell cut out of a Rock, wherein two Brothers, the Sons of a King, are said to have lived as Hermits: And near St. *John's* Chapel there is a Building which they say belonged to a Hermit whose Name was *Gregory*. Higher up, upon a little Plain between Mount *Horeb* and *Sinai*, there is a Cell under a Rock, representing, but very rudely, the Head of a Calf; and in this Hole the Monks will have it that *Aaron* cast the Head of the golden Calf|| which he set up to be worshipped

* *Exodus* xxxi. 18.

† *Ibid.* xxxiv. 28.

‡ *Ibid.* xxxiii. 22, 23.

|| *Ibid.* xxxii. 4.

the *Israelites*; for as to the Body, they are not solicitous about it, looking upon the Head of the Animal as the Object of their Adoration. Near this Place is a Rock which Nature seems to have formed into Steps, whereon they pretend the molten Idol was erected, Whether this be true or not, a fitter Situation could hardly have been chosen for that Purpose, as it might be seen from all the neighbouring Valleys.

AFTER having viewed Mount *Sinai* and Mount *Horeb*, we paid a Visit to the Convent of the *Forty Martyrs*, where the Fathers keep only a Servant, who takes care of their large Garden, which is filled with the finest, and almost the only Fruit-trees in this Part of the Country. Here we took a Night's Repose, and began early in the Morning to climb up the high Mountain of St. *Catharine*, a Task more fatiguing than any we had yet undertaken. We were accompanied by a Caloyer, and an Arab Boy, who carried with him a small Leathern Bottle of Water, with which we refreshed ourselves several times before we reached the Top of the Mountain, the Weather being warm, and the Hill in many Places full of sharp Stones, steep, and slippery. It was at least four Hours before we gained the Summit, where the honest Monk pretended to shew us the Print of St. *Catharine's* Body in the Rock, where it is said to have laid before it was removed to the great Convent, as already related. About half way up the Mountain there is a Spring of fine Water, which fills a Sort of Basin formed naturally in the Rock. This is called the *Well of the Partridges*, having been discovered by those Birds, as they pretend, to the Monks who brought down the Corpse of St. *Catharine*, when they were excessively thirsty, and ready to faint under their Burden. From the Top of this Mountain, which is much higher than any other in these Parts, we have an extensive Prospect, and its two Arms or Gulphs on each Hand of us, the *Heroopolitic* on the Right, and the *Elanitic* on the Left, with Part of *Arabia Deserta*. This Hill is full of a Sort of dendrite or bushy Marble, if I may call it so, which, when broken, exhibits the Representation of Trees or Bushes: And from
such

such Stones as these Mount *Sinai* had its Name, according to *Buxtorf* and others, who derive it from a *Hebrew* Word which signifies a *Bush* or *Bramble*; some of the red Granite Stones of that Mountain being also mark'd with the Figures of Shrubs and Trees, but not in so beautiful a Manner as these of Mount *Catharine*. Our Curiosity being satisfied, we descended the same Way we came up, not without great Fatigue and Difficulty, and lodged again at the Convent of the *Forty Martyrs*.

THE next Day we went along the Valley into the Plain of *Rephidim*, which lies to the Westward of Mount *Sinai*, where the *Israelites* encamp'd when they came out of the Wilderness of *Sin*, and where they murmur'd for want of Water. On this Occasion God was pleased miraculously to supply their Wants, by causing *Moses* to smite the Rock with his Rod, upon which the Waters gushed out in a plentiful Manner; and from the Murmuring of the *Israelites*, and their tempting the Lord, *Moses* call'd the Place *Massah* and *Meribah**. This Rock of *Meribah*, or of *Rephidim*, is still to be seen lying loose by itself in the Plain on the West Side of Mount *Sinai*, to which it seems formerly to have belong'd, being a large Block of red Granite, whereof the greatest Part of that Hill consists, as has been already mention'd. It is about twelve Feet high, and on the Top of it, as well as down each Side towards the South End of it, the Water (as we may suppose) has form'd a Sort of Channel, which appears to be incrust'd, and of a Colour somewhat different from the rest of the Rock. All along this Channel are a great many Mouths or Openings, of various Dimensions, from whence the Water is imagin'd to have issued. It must be acknowledged that these seem to be evident Tokens of the Truth of the Miracle recorded, for neither Art nor Chance appears to have had any hand in their Formation; and there are likewise certain Fissures within the Openings, some horizontal and others perpendicular, which cannot possibly have been the Work of any Tool

* *Exodus* xvii. 1—7.

or Instrument. The *Arabs* call this the *Stone of Moses*, and imagine it endued with such Virtues, that they put Herbs into the Holes I have been describing, and then give them to their Camels, as a sovereign Remedy for all their Disorders. It may not be amiss to mention, that the *Arabs* tell us of such another Stone as this about twenty Miles North-West of Mount *Sinai*, with Openings all down it, and a Channel discolour'd by the running of the Water. If this be true, it is probably the other Rock which *Moses* smote twice, and the Water came out abundantly *, being after the *Israelites* return'd from *Eziongeber* into the Wilderness of *Sin* or *Kadesh*. Let me only add, that the Plain of *Rephidim*, where this extraordinary Antiquity is to be seen, is likewise remarkable for the Victory gain'd over *Amalek* by the *Israelites*, whilst *Aaron* and *Hur* supported the Hands of *Moses* †.

AFTER another Night's Repose in the Monastery of the *Martyrs*, we spent the following Day in viewing some other Parts of the Mountain which we had not yet particularly observ'd. We cross'd the Valley of *Melgab*, on the South Side of which is the Convent of *St. Peter* and *St. Paul*, where that of *St. Catharine* keeps a Servant; and on the East Side of it is the ruin'd Monastery of *St. Mary* or *David*. Passing over the Hills to the Westward, we came to a pleasant Valley call'd *Teleh*, wherein are several Gardens and Plenty of Water. Here is the little Monastery of *St. Cosmas* and *Damianus*, to which a Servant is likewise sent from the Mother-Convent. There is a ruin'd Building on the North of this Valley, to which the Monks used sometimes to be sent to do Penance; and it is at present call'd the Prison of *St. John Climax*, from a Cell of that Hermit under a neighbouring Rock. The Number of Hermits, who formerly inhabited these Mountains, is almost incredible; but the Insults and Oppressions of the *Arabs* have forced them to remove. It is said that the Emperor *Justinian* built the Convent of Mount *Sinai* at their Request.

* Numbers xx. 11.

† Exodus xvii. 8—13.

MOUNT *Serich*, which we likewise took a View of, is a long narrow Hill to the West of *Horeb*, where we met with nothing remarkable. Mount *Episteme* is so call'd from a Woman of that Name, who liv'd on it with her Husband *Galaktion*; where a Nunnery was afterwards founded, the Ruins of which are still to be discern'd. Near the South-West Corner of this Mountain, which is inconsiderable with respect to those already described, is a little Hill call'd *Araone* by the *Arabs*, and by the *Greeks* the *Tabernacle of the Testimony*, where they say *Aaron* was consecrated, and first perform'd the Offices of the Priesthood; so that, if there be any Dependence upon this Tradition, it is probable that on this Hill was placed the Tabernacle of the Congregation. Between Mount *Episteme* and Mount *Sinai*, not far from the Convent of St. *Catharine*, is the round Hill which the *Greeks* call the *Mount of Moses*, where they say he was keeping the Flock of *Jethro* his Father-in-Law, when the Lord appear'd and spake to him out of the Bush which burnt and was not consumed; whereof Mention has been made already.

THE famous *Sinaic* Inscription, mention'd by *Kircher* in his *Prodromus Copticus*, is on a small Stone at the Foot of Mount *Horeb*, about half a Mile to the West of the Convent of St. *Catharine*: But the *Arabs*, superstitiously imagining that the Stone had some extraordinary Virtue in it when beaten to Powder and taken inwardly, have broken off so many Pieces of it, that the Inscription is almost entirely defaced. There are likewise abundance of other Inscriptions on the Stones about these Mountains; but as they are in a very ancient Character, void of Beauty and Regularity, and absolutely unintelligible, I thought the Pains of copying them might very well be spared.

HAVING seen every thing worth Notice about Mount *Sinai* and its Neighbourhood, at least what is generally shewn to Strangers, we return'd to the Convent of St. *Catharine*, where we were again drawn up and taken in at the Window. Being much fatigued with our Journey hither, as well as with rambling up and down the Mountains,

rains, we were easily prevail'd upon to stay two or three Days in this Retirement, which we spent partly in attending the Service of the Church, and partly in the Library, where they have many *Greek* Books of the first printing, but few valuable Manuscripts. I also took this Opportunity to throw together some miscellaneous Observations relating to these Parts of the World, which could not so properly be introduced in the Narrative of our Travels.

As to the Natural History of *Arabia Petræa*, the only Part of that vast Country which came under our Notice, it has already been occasionally touch'd upon, the Qualities of several of its Springs having been mention'd, and some of the fossil Productions of its Mountains. With respect to its Waters I may add, that their Wholesomeness generally makes Amends for their disagreeable Taste, for they create an Appetite, and are remarkably lenitive and diuretic; but the brackish Waters of the Wells of *Elim* are of a crude Digestion, occasioning Sallowiness of Complexion, scrophulous Tumours, and Obstructions in the Bowels, to which the Inhabitants of *Tor*, who drink them, are extremely subject.

If we may judge of the State of the Earth below by the Quality of these Waters, the Bowels of *Arabia* must abound with Salt and Sulphur; and yet we never saw either of those Minerals in Substance or concreted, near such Places as one would judge, from other Symptoms, contain'd them in great Plenty. But of the more permanent Fossils, there are several which are not common in other Countries; such as the *Selenites*, which shoots itself, in various Shapes and Colours, for thirty or forty Yards together; and the *Pseudo-Fluor*, which frequently distinguishes itself in large Expansions. Of the various Kinds of *Granite*, and the great Abundance of it in the Mountains of *Arabia*, I have spoken already; the constituent Particles whereof are sometimes so small and well compacted, that the Contexture appears equal to that of *Serpentine* or *Porphyry*. But as to fossil Shells, and such like Testimonies of the Deluge, they are rarely to be met with in the Mountains of *Sinai*, being destroy'd,

as we may suppose, by the corrosive Quality of the original *Menstruum* of those Marbles; for in such Rocks as approach nearer to Free-stone, the Shell of an *Echinus*, a *Pectunculus*, or some other Inhabitant of the Waters, is frequently discover'd. The Ruins of a small Village at *Ein el Moufa* are full of fossil Shells, great Quantities of which are likewise found between *Suez* and *Cairo*, and all over the *Lybian* Mountains.

No Country perhaps has fewer Species of Animals in it than *Arabia*, Nature having made very little Provision for their Sustenance. The Vipers and Lizards of the Wilderness of *Sin* I have already mention'd; to which I may add, that we were sometimes molested by little Swarms of Locusts and Hornets, of an uncommon Size. We saw very few Birds between *Suez* and Mount *Sinai*, and not many four-footed Animals, but now and then a Hare, a Wolf, or an Antelope. The *Arabs* tell us they have some other wild Beasts, but in no great Numbers, as the Tyger, or Leopard, being a small spotted Sort they call *Gatto-Pardali*, and the *Dubbah* or *Hyæna*.

THE whole Face of the Country, or the greatest Part of it however, is wild and disagreeable, consisting of vast sandy Plains, or naked and rocky Mountains. Nor is it often refresh'd with Rain, except about the Equinoxes; but the few Trees and Herbs that grow here are chiefly nourish'd by the plentiful Dews that fall in the Night-time. *Arabia* therefore is almost as destitute of vegetable as animal Productions; for we scarce meet with any Trees except the *Acacia* and Palm-tree, though some Parts of the Desert are over-run with small Shrubs and Bushes.

THE Weather in *Arabia* is generally uniform, the Sky being clear, and the Wind blowing briskly in the Day, and ceasing in the Night. The Southerly Winds are the gentlest, but those in other Directions are most frequent, and sometimes sweep along with them great Drifts of Sand, which are very troublesome and dangerous to Travellers, and cause surprizing Changes in the Surface of the Country, raising Hillocks and Mountains in the midst of the Plains. Many People have likewise been

suffo-

suffocated by the hot burning Winds, which now and then infest these sandy Countries*: And it is remarkable, that the dead Bodies of Men or Beasts will lie a great many Years in these Desarts without moulder away; which perhaps is owing to the violent Heat of the Sand, whereby they are soon drain'd of their Moisture, that would otherwise dispose them to Putrefaction.

I CANNOT but take notice of a surprizing *Phænomenon*, which has also been observed by other Travellers, viz. that where the Desarts are sandy and level, they appear at a little Distance like a Collection of Water, which seems to advance as we do, keeping always before us, at the Distance of about a Quarter of a Mile, whilst the intermediate Space appears all in a Glow, occasion'd by the trembling Fluctuation of the Vapours exhaled from the Earth by the Sun's powerful Influence. It is also wonderful to observe, in what an extraordinary Manner every Object is magnified within this seeming Collection of Water; insomuch that a Shrub appears like a tall Tree, and a Sheep might be mistaken for a Camel.

THE *Arabs*, who are the only Inhabitants of this Country except the few *Christians* about Mount *Sinai*, are the Descendants of *Ishmael*, of whom the Angel foretold before he was born, that he would be a wild Man, and that his Hand would be against every Man, and every Man's Hand against him†. This is almost literally true of his Posterity even to this Day, many of whom not only make it their Business to attack and plunder Strangers who are unarm'd and defenceless, but are frequently at Variance one with another, and keep up implacable

* M. *Thevenot* relates, that in his Journey from *Suez* to *Cairo* they had one of these hot Winds, which lasted for a Day or longer, and were forced to turn their Backs to it to take a little Breath. Their Water was heated to such a Degree, that they could not drink it; and the Camels were so infested with it, that they were

not able to feed. It did not last above six Hours in its greatest Violence; otherwise one half of the Caravan must have perish'd. He adds, that the Caravan of *Mecca* was so annoy'd with such a Wind the Year before, that two thousand Men were kill'd by it in one Night.

† *Gen.* xvi. 12.

and hereditary Animosities among themselves. But this is not the Character of the whole People: All along the Sea-Coast are the *Misenides* and *Penuafi*, who are remarkable for their civil Behaviour. The *Aiaidi*, who live in the Mountains South-East of *Suez*, deserve no Commendation; the *Soualli* are worse, and the *Weelcadisaid* are the worst of all. Those who live about Mount *Sinai*, and are chiefly maintain'd by the Convent, are but indifferent Sort of People; the best are those call'd *Elecat*.

THERE are but four or five Villages, of which *Tor* is one, throughout all this Country; the other Names of Places being given to Mountains, Vales, Springs, and Winter-Torrents. So that the *Arabs* live in Tents, continuing in one Place as long as they have Water, and Shrubs for their Camels to feed upon; and when they are spent, remove to another. All their Riches consist in Camels, a few Goats, and sometimes Sheep; but their common Food is Goat's-Milk and Dates, their Corn being fetch'd from *Cairo*. They are divided into different Nations or Clans, each under its great Sheck, and every Encampment under one of inferior Authority. The several Tribes are united together in a Sort of League, and are very honest amongst themselves with regard to Property. It is best for a Traveller to be liberal to them, and give them something to eat; for they seldom do him any Injury. Nor are they themselves churlish in this Respect, but will invite others to eat with them as they pass by their Encampments, and are always pleased to see Strangers conform willingly to their Customs. If they kill a Sheep they eat it all at once, though perhaps they have nothing but Bread to live upon the Day after. They are great Lovers of Venison, but Camel's Flesh they reckon one of their choicest Dainties.

WHEN the Tribes are not at War with each other, nor at Variance with the Monks of Mount *Sinai*, one may travel in *Arabia* with tolerable Safety, especially under the Protection of a Sheck belonging to any of the Clans who are in Alliance. But the *Arabs* about *Accabah*, the ancient *Elana*, which lies on the North of the *Elanitic* Gulph, are most notorious Robbers, being at Enmity with

with all the rest of their Countrymen. These are call'd *Allauni*, and infest the Road which the Caravan takes from *Cairo* to *Mecca*.

WHETHER the *Arabs* are naturally inclined to that roving Life for which they have always been remarkable, or whether it is owing to the Nature of their Country, (the Barrenness of it and the Scarcity of Water putting them under a Necessity of making frequent Removals) is not material to determine; but as they have lived in this Manner for so many Ages, it is undoubtedly as agreeable to them, as a more settled Life is to the rest of Mankind. They are of a middle Stature, thin, and of a swarthy Complexion, and black Hair and black Eyes are common to them with other People in the same Climate. Their Voices are rather effeminate than strong, but they are brave People, expert at the Scymitar and Lance, and, since they have been acquainted with Fire-Arms, are become pretty good Marksmen. The Habit of these *Arabs* is a Kind of long blue Shirt, tied about them with a Sash or Girdle. Some of them have Drawers and a Vest of Furrs or Sheep-skins, putting the rough Side towards their Shirts to keep them warm, and turning it the contrary way when they would be cooler. They wear Slippers, but no Stockings; and have a Cap or Turbant on their Heads. The Women are very ill clothed, and cover their Face in such a Manner that nothing can be seen but their Eyes, Holes being left in the Covering for that purpose.

THE great Shecks administer Justice in their respective Tribes, and have Power to punish with Fine or Death, as the Crime deserves; and when they have intestine Wars, the Shecks are their Generals. The Dignity is hereditary, descending from Father to Son; but if the Sheck of a Family die without male Issue, all the Family assemble, and make choice of one whom they think most deserving, requesting the great Sheck to approve of their Election. If a great Sheck die without a Son, a Successor is elected by the whole Tribe. The *Turkish* Bashaws give the great Shecks an Allowance to keep their Tribes in Peace,

Peace, and most of the Caravans pay them certain Duties, that they may pass without Molestation.

THE *Arabs* have constantly their Spies abroad, to observe if the *Turks* have any Design against them, that they may either defend themselves, or fly, as they see most convenient. If they chuse to retire, no Army can pursue them without Danger of being ruin'd for want of Provisions, or overwhelm'd with Drifts of Sand, besides being miserably harass'd by their flying Parties amongst the Mountains and narrow Passes of the Country. As to their Religion, it may reasonably be presumed that many of these roving People know little or nothing of the Matter, but in general they profess themselves Followers of *Mahomet*.

THE *Red Sea*, which washes the Country we are treating of, is more properly term'd the *Arabian Gulf*. The *Hebrews* call'd it *Yam Suph*, or the *Weedy Sea*, probably from the Variety of *Algae* and *Fuci* that grow within it, and are left in great Quantities upon the Shore at Low Water. By the ancient Inhabitants of the adjacent Countries it was call'd the Sea of *Edom*, which Word signifying *Red*, and being mistaken for an Appellative, from thence it was named the *Erythrean* or *Red Sea*. Others, however, derive the Name from a certain King of the East, in or near *Persia*, called *Erythras*, who they say invented the Vessels wherein this Sea was first navigated, and who was buried in one of its Islands. Some again apprehend that the Redness of its Sands or Waters, or the Coral that is found at the Bottom of it, was the Occasion of its Name, whilst others attribute it to the ruddy Colour of the neighbouring Mountains. There are indeed some red Hills near it; but as to its Sands or Waters, they are like those of other Seas, so far as we had an Opportunity of observing. But waving the doubtful Etymology of its Name, it is certain that the *Erythrean* or *Red Sea* of the Ancients comprehended not only the narrow Channel we now call so, but likewise the *Persian Gulph*, and all that Sea which lies between *Africa* and the *East Indies*, generally term'd the *Indian Ocean*.

A VERY

A VERY great Trade was carried on through the *Red Sea*, as has been observ'd already, before the Discovery of the Way to the *East-Indies* by the Cape of *Good Hope*. Even so early as the Time of *Solomon*, this Commerce became famous; for that Prince having, by the Assistance of the *Tyrian* Mariners and Ship-builders sent him by his good Friend King *Hiram*, fitted out a Fleet at *Ezion-geber*, a Port on the *Red Sea*, they traded from thence to *Ophir* and *Tarshish*, returning once in three Years, and bringing home with them an immense Quantity of Gold and Silver, besides several Kinds of precious Stones, Spices, Ebony, Ivory, Peacocks, Monkeys, and other Rarities*. The very first Voyage they made, they brought back four hundred and fifty Talents of Gold, exclusive of Silver and all other valuable Commodities; which alone amounts to near two Millions and a half of our Money, reckoning the Talent of Gold equivalent to five thousand four hundred and twenty-five Pounds Sterling. As it was by this Means chiefly that *Solomon* came to surpass all the Kings of the Earth for Riches†, it may be worth while to enquire a little into the Situation of the Places, to which this advantageous Commerce was carried on; though I shall not dwell long upon a Subject that is clogg'd with so much Uncertainty.

OPHIR has been sought for almost in every Part of the World, and yet remains a *Terra incognita*; though one would hardly believe the Discovery to be so difficult, considering the various *Indices* by which the Scriptures seem to point it out, such as these that follow. In the first Place, by comparing several Passages together it appears, that the same Fleet went both to *Ophir* and *Tarshish*, and set out from *Ezion-geber*, a Seaport near *Eloth*, in the Land of *Edom*, upon the *Red Sea*. The Voyage took up three Years, and the Cargo they brought home consisted of Gold and Silver, precious Stones, Spices, Ivory, *Almug-Wood*, Apes, and Peacocks. It is far-

* 1 Kings ix. 26—28. 2 Chron. viii. 17, 18. and ix. 21.

† 1 Kings x. 23.

ther observed, that *Ophir* not only afforded the greatest Quantity of Gold, but such as exceeded that of all other Countries in Fineness and Value. *Moses* also speaks of *Ophir* the Son of *Joktan*, from whom we may suppose the Country we are in search of took its Name, who dwelt with his Brethren from *Mesha* towards *Sephar*, a Mountain of the East*. Add to this, that according to *Eupolemus*, an ancient Author quoted by *Eusebius*, *Urphe* or *Ophir*, from whence this fine Gold was brought, was an Island in the *Red Sea*, taking that Name in its extensive Sense, as understood by the Ancients. Lastly, *Josephus* says, that *Ophir* was in *India*, or was since call'd *India*, or the *Land of Gold*; which may probably mean the *Aurea Chersonesus*, now call'd the Peninsula of *Malacca*, over-against *Sumatra*. All these Hints one would imagine sufficient to have directed us, if not to the very Spot of Ground, at least to the Region from whence *Solomon* drew such immense Riches; and yet of all the learned Authors who have employed their Pens upon this Subject, scarce any two are agreed in their Opinions.

HOWEVER, we shall not much wonder at this Disagreement, if we consider, that several of the Marks or Directions above enumerated are so obscure and uncertain, that they are of little or no Service in the present Enquiry. Nay, even the most natural Expedient, as it seems to be, of finding out *Ophir* and *Tarshish* by the Commodities which *Solomon's* Fleet is said to have brought from those Places, is very insufficient for that Purpose; it being no easy Matter to assign the distinct Species of some of the Merchandises which the Scripture mentions. The *Almug-Tree*, for instance, has puzzled most Interpreters; nor are they as yet agreed what is meant by it, whether Coral, Ebony, Brazil, Pine, or Citron-Wood; nay, some will have it to be no particular Tree at all, but only a general Name for any Wood whatever that is excellent in its Kind: How then should Commodities of such an indefinite Signification assist us in discovering the Situation of any Country? Neither does *Moses* give us

* Gen x. 29, 30.

any Light in this Uncertainty, when he tells us that *Ophir* and the other Sons of *Joktan* inhabited the Country from *Mesha* to *Sephar*, a Mountain in the East; for we know no more where *Mesha* and *Sephar* are to be placed, than we do the Situation of *Ophir* and *Tarshish*.

AMONGST the various Conjectures of learned Men upon this Subject, I shall just mention some which seem to be entirely groundless, and then proceed to others that carry with them a greater Degree of Probability. Those who have sought for *Ophir* in *America* appear to me to have erred widely from the Point, it being inconceivable how they could steer thither and back again so early as the Days of *Solomon*, when they were destitute of Charts and Compass, were very imperfect in their Geography and Astronomy, and knew nothing of Navigation but bare Coasting. Others, who have gone no farther for *Ophir* than the Coasts of *Africa*, seem likewise to be much mistaken; for though it be probable that several Parts of *Africa* might abound with Gold, Spices, Ivory, &c. or, according to some, that the *Indians* might bring them thither, yet the farthest Coast of it was not distant enough from *Exion-geber* to have taken up so much Time as three Years, though we should allow that they went to different Ports for different Parts of their Cargo.

A LATE learned Author, I mean Father *Calmet*, has advanced a quite singular Hypothesis. He imagines he has found out *Ophir* in *Media* or *Armenia*, about the Sources of the *Tigris* and *Euphrates*; and to obviate the Objection of the Country's not bordering on the Sea, and not being at Distance enough for a three Years Voyage, he supposes (like those who place *Ophir* in *Africa*) that *Solomon's* Fleet did not fetch all its Lading from any one Port, but on the Coast of *Ethiopia* took in Apes, Ebony, and Parrots; in *Arabia*, Ivory and Spices; and Gold at *Ophir*, or the Place to which the People of *Ophir* resorted to carry on their Traffick, their Merchandise being brought, as he conjectures, partly by Land-Carriage, and partly by means of the above-mention'd Rivers. But, with Submission to this great Man, all that he has said

does not sufficiently account for the long Absence of *Solomon's* Fleet, even supposing the three Years in the Text to mean no more than three Summers and two Winters, or thirty Months. Besides, one would think a nearer Way might have been found to have carried on a Commerce between *Armenia* and *Judæa*, than by sailing all round *Arabia* into the *Persian* Gulph, and there receiving the Commodities brought down by the *Tigris* or *Euphrates*.

WE may just take notice of an Error into which *Huetius* has fallen in his Dissertation on this Subject, namely, his making a Canal of Communication between the *Red Sea* and the *Mediterranean* to have been opened in the Time of *David*: But this has been fully confuted by several learned Authors. Equally erroneous is the Notion of those who place *Exion-geber* on the *Mediterranean*, which cannot be admitted without doing manifest Violence to the sacred Text, because there is not one single Instance in Scripture of *Yam Suph* signifying any other than the *Red Sea*, on the Coast whereof *Eloth* or *Elath* is likewise always placed, near which *Exion-geber* is said to have been situated*.

THOSE who have made their Conjectures about the Situation of *Ophir* with more Probability, are such as follow *Josephus* in placing it in some Part of the *East-Indies*. The learned *Bochart* contends hard for the Isle of *Ceylon*, the ancient *Taprobane*, which lies in the Kingdom of *Malabar*; because this Place (he tells us) abounds with Gold, precious Stones, and Ivory. Others plead for the Kingdom of *Siam*, or that of *Pegu*, whose Inhabitants (they say) pretend to be descended from the *Jews* sent thither by *Solomon* to work in the Gold-Mines of that Country. There are others who place *Ophir* in some of the neighbouring Islands or Kingdoms beyond the *Ganges*, according as they think their Productions answerable to those which are specified in sacred History: But it seems unnecessary to look for a Country that produces all the different Kinds of Merchandise which

* 1 Kings ix. 26.

Solomon's Fleet brought to *Ezion-geber*, since they had Time enough to fetch some from one Place and some from another, or the various Commodities might be brought by the Merchants from several Parts of *India* to some common *Emporium*.

DEAN *Prideaux* observes, that it was the Voyage to *Tarshish* which took up three Years going and coming, from whence he conjectures, that *Ophir* might be much nearer *Judæa*, and the Voyage have been perform'd in less Time, if they had not been obliged to go to the former for some Commodities which the latter did not afford; and, consequently, that any Place in the great *Indian* Sea, at the Distance of a then three Years Voyage from *Elat* or *Ezion-geber*, which can best furnish us with Gold, Silver, Ivory, Apes, and Peacocks, may probably be the *Tarshish*; and any other, though much nearer, where we can find abundance of Gold, *Almug*-Trees, and precious Stones, may be the *Ophir* of the holy Scriptures. So that if the Southern Part of *Arabia* produced the best Gold and in the greatest Quantities, as the Dean tells us is attested by good Authors*, then that might be the Land of *Ophir*, the chief Source of *Solomon's* Riches.

To this Hypothesis there seems to be one Objection; for tho' it be granted that *Tarshish* and *Ophir* might be distinct Places, and at a considerable Distance from each other, yet if the latter had been so nigh to *Judæa* as *South Arabia*, and had yielded such Plenty of the finest Gold, *Almug*-Trees, and precious Stones, it is scarce credible that they would have gone so much farther for a coarser Sort of Gold, much less for such inferior Trifles as Silver,

* The Dean quotes one of these Authors, namely *Agathar-cides*, who says, that the *Allileans* and *Cassandrians* in the Southern Parts of *Arabia* had Gold in that Plenty amongst them, that they would give double the Weight of it for Iron, three Times its Weight for Brass, and ten Times its Weight for Silver; and that in digging the

Earth they found it in pure Lumps which needed no refining, the least whereof were as big as Olive-Stones, and others much larger. And upon this Dr. *Prideaux* observes, that no Author speaks of any other Place in the World, where Gold was ever found in the like Plenty. *Connection, &c.* Vol. I. p. 14.

Ivory, Monkeys, and Peacocks. It is more likely that they went farthest for the finest Gold, precious Stones, and Things of the greatest Value.

UPON the whole, though it is hard to determine which of the various Opinions concerning the Point in question approaches nearest to the Truth, yet the most probable Conjecture (and beyond that it is impossible to go in this Matter) appears to be, that *Ophir* was in some of those rich Countries of *India* beyond the *Ganges*, or perhaps as far as *China* or *Japan*; which last still abounds with the finest Gold, and with several other Commodities brought home by *Solomon's* Fleet, as Silver, precious Stones, Ebony, and other very valuable Sorts of Wood; besides Spices, Peacocks, Parrots, Apes, and such like Curiosities; and to all this we may add, that its Distance best answers to the long Time that was spent in the Voyage.

THE History of the Trade to *Ophir* is not so uncertain as the Situation of the Country. King *David* was the first who began it; for having made a Conquest of *Idumæa*, whereby he became Master of *Elat* and *Ezion-geber*, two Port-Towns upon the *Red Sea*, and seeing how advantageously those Places were situated for Commerce, he there wisely set on foot a very profitable Trade to *Ophir*, from whence he probably drew those three thousand Talents of Gold, which we read that he gave to the House of God*.

AFTER the Death of *David*, *Solomon* continued and very much improved this Trade, going himself in Person to *Elat* and *Ezion-geber*, where he order'd more Ships to be built, the Harbours to be repair'd and fortified, and settled every thing that he thought might tend to the effectual carrying on of a Traffick, not only to *Ophir*, but all other Parts, to which the Sea, whereon these Ports lay, open'd him a Passage. His chief Care was to fill these Towns with such Inhabitants as were best qualified to serve him in this Design, and accordingly he brought thither as many Seafaring Men as he

* 1 *Cbron.* xxix. 4.

could get from the Coasts of *Palestine*, besides great Numbers of *Tyrians*, with which he was furnished by King *Hiram*. In short, by his wise Management and Application, he soon drew to these two Ports, and from thence to *Jerusalem*, all the Trade of *Africa*, *Persia*, *India*, and *Arabia*.

WHEN the Kingdom was divided, the Kings of *Judah*, who kept Possession of *Idumæa*, continued to carry on the Trade to *Ophir*, chiefly from *Ezion-geber*, till the Time of *Jehoshaphat*; who having fitted out a Fleet in conjunction with *Abaziah* King of *Israel*, it was unfortunately lost upon a Ridge of Rocks at the very Mouth of the Harbour*; which gave him such a Dislike to the Place, that from thenceforward he stationed his Ships at *Elatb*.

IN the wicked Reign of *Jehoram*, who succeeded his Father *Jehoshaphat*, the *Idumæans* revolted, expelled his Viceroy, and chose a King of their own, under whose Conduct they recovered their ancient Liberty, and with that the Ports of *Elatb* and *Ezion-geber*. The Trade of these Places, however, was interrupted till the Time of *Uzziah* King of *Judah*, who having retaken *Elatb* in the Beginning of his Reign, fortified it a-new, peopled it with his own Subjects, and restored the old Traffick to *Ophir*, which flourished till the Reign of *Abaz*.

WHEN that Prince sat on the Throne, *Rezin* King of *Damascus*, assisted by *Pekah* King of *Israel*, took *Elatb* by Surprise, and having driven out the *Jews* that were settled there, put *Syrians* in their Place†, purposing to carry on the Trade to *Ophir*, from whence he was sensible that the Kings of *Judah* had reaped very great Advantages: But the next Year *Tiglath-Pileser*, King of *Affyria*, having invaded *Damascus* and conquered *Rezin*, took Possession of *Elatb*, and reserved the Property of the Trade to himself: So that the *Jews* never after enjoy'd any Share of it, which proved a great Diminution of their Wealth, and consequently of their Power.

1 * *Kings* xxii. 48. 2 *Chron.* xx. 37. † 2 *Kings* xvi. 6.

IN what Manner the *Affyrians* managed this Traffick, or where they fixed their principal Mart for it, while they had it in their Hands, we are no where acquainted. Be that as it will, in Process of Time we find it wholly engrossed by the *Tyrians*, who carrying it on from the same Port of *Elath*, by the way of *Rhinocorura*, a Town of the Confines of *Egypt* and *Palestine*, made it all centre at *Tyre*, and from thence furnished the Western Parts of the World with the Commodities of *Persia*, *India*, *Africa*, and *Arabia*; and this so long as the *Persian* Empire subsisted, by whose Princes they were favoured and protected. But when the *Ptolemies* prevailed in *Egypt*, they built several Ports on the *Egyptian* or Western Side of the *Red Sea*, (for *Elath* and *Ezion-geber* lay on the Eastern) and, by sending Fleets from thence to all these Countries to which the *Tyrians* traded, they soon turned the Channel of this Commerce into their own Kingdom, fixing the chief Mart of it at *Alexandria*. In this State it continued for many Ages, till a Way was discovered, about two hundred and fifty Years ago, of sailing to the *Indies* by the *Cape of Good Hope*; after which the Trade to those Parts was for some time managed chiefly by the *Portuguese*, but at present the *English* and *Dutch* enjoy far the greatest Share of the Eastern Commerce, in which that of *Ophir* (though now unknown) is probably included.

BEFORE I leave the *Red Sea*, I cannot but say something of the miraculous Passage of the *Israelites* through it, and the total Overthrow of *Pharaoh* and his Army, it being one of the most memorable Events that either sacred or profane History hath recorded. In what particular Part of the Sea this Passage was opened for the Children of *Israel*, is not very easy to determine; but those seem to have the most Probability on their Side, who place it a few Leagues to the South of *Suez*, where we find a long narrow Valley between two rugged Chains of Mountains, which the *Arabs* to this Day call the *Road of the Israelites*. In such a Situation, *Pharaoh* might well say of them, *They are entangled in the Land, the Wilderiness hath shut them*

them in* ; and when the *Egyptians* overtook them encamping before *Baal-zephon*, at the Eastern Extremity of this Valley, near the Sea, what could the *Israelites* expect but inevitable Destruction, having impassable Mountains on the Right and Left, the Sea before them, and *Pharaoh* cutting off all Retreat behind them with his Chariots and Horsemen ? That this is the Place where the *Israelites* were compleatly deliver'd from their Slavery and even from the Fear of their Enemies, seems confirmed, not only by a Tradition among the *Arabs* to that purpose, but by the Name of the most Eastern Part of the Mountain next the Sea, which to this Day is called the *Mountain of Deliverance*.

SOME have fixed the Passage of the *Israelites* at *Tor*, and others at *Corondel*, but neither of these Conjectures is well supported. All the way from *Corondel* to *Tor* the Channel is about twelve Leagues broad, which seems too great a Space for the *Israelites* to traverse in one Night, without adding considerably to the Miracle : And besides, the Shore, which is low and sandy till we come to *Corondel*, begins from thence to be rocky and mountainous, whilst the opposite Coast of *Egypt* is still more inaccessible, especially to Chariots, of which great Part of *Pharaoh's* Army consisted. From the Valley above-mentioned, to the *Arabian* Shore, the Sea is about ten Miles over, which Part of the Country is called the Desert of *Sdur*, the same with the *Sbur* of the Scriptures †, where the *Israelites* are said to have landed ; whereas had they crossed over at *Corondel*, they would have come into the Desert of *Marah*. But after all, it must be granted that we can arrive at no Certainty in this Affair.

I PROCEED therefore to make a short Enquiry into the most material Point relating to this Event, namely, whether it was miraculous or not ; that is, whether the Sea was really divided by a supernatural Power, or whether *Moses* and the *Israelites* did only coast some Part of it, or, at most, cross a small Nook at Low-Water, timing it so well, that *Pharaoh* and his Host, endeavour-

* *Exodus* xiv. 3. † *Exodus* xv. 22.

ing to do the like, perished in the Attempt. This is so far from being a new Question, that *Artaphanes*, an ancient Writer quoted by *Eusebius*, assures us that both these Opinions were held by the *Egyptian* Priests; the former by those of *Heliopolis*, and the latter by those of *Memphis*. The last of these has also been followed by many eminent Men, both *Jews* and *Christians*, who, without denying the main Part of the Transaction to be miraculous, have fallen into the Notion of the *Israelites* not passing through the Sea, but only coasting it along, and making as it were a Semicircle round the Shore at Low Ebb, or crossing some narrow Point of it when the Water was retired. This Opinion cannot be maintained without a manifest Deviation from the express Words of *Moses*, and several other Passages in holy Writ where the Event is mentioned; from Reason and Experience, founded upon the Knowledge of the Ebbing and Flowing of the *Red Sea*; from the known Character of *Moses* as an Historian; and lastly, from a very great Majority of Authors of all Ages and Religions, who have asserted and proved the contrary.

In the first place, nothing is plainer than that the whole Tenor of *Moses's* Account is directly opposite to such a Notion; for he tells us, that *upon his stretching out his Rod by God's Command over the Waters, a mighty Wind arose and divided them; that they stood up on Heaps, and were as a Wall on the Right and on the Left; that the Bottom of the Sea was dried up, and that the Israelites marched through it as on dry Land**; with other Expressions of the like Nature. The Royal Psalmist speaks of God's *dividing the Red Sea into Parts, and making Israel pass through the midst of it* †; and the Prophet *Isaiab* says, that *God led them by the right Hand of Moses, dividing the Waters before them, to make himself an everlasting Name; and that he led them through the Deep as an Horse in the Wilderness* ‡. To these might be added many more Expressions of the same Kind; and is it not highly unreasonable to imagine, that

* *Exodus* xiv, xv. and many other Places. † *Psalms* cxxxvi. 13, 14. ‡ *Isaiab* lxiii. 12, 13.

such Language as this was designed to represent a Transaction wherein there was nothing wonderful, or contrary to the usual Course of Nature? In a word, the Scriptures describe this Passage of the *Israelites*, with all its Circumstances, as altogether miraculous; and we must either reject their Authority, or allow that something more is meant in the Texts above cited than a bare Coasting along some Part of the *Red Sea*, or crossing a narrow Corner, left dry by the Ebbing of the Waters.

WE may justly wonder at *Josephus's* comparing the Passage of the *Israelites* through the *Red Sea* with *Alexander's* Coasting along the Sea of *Pamphylia* in his Expedition against the *Persians*, between which there is so manifest a Disparity. According to *Arrian*, and others, *Alexander* was to march from *Phaselis*, a Sea-port, to *Perga*, an Inland City of *Pamphylia*; and the Country near *Phaselis* being mountainous and rocky, he could not well find a Passage for his Army, without taking a great Compass round the Mountains, or venturing to go over the Strand, between the Rocks and the Sea. It was impossible to do this, as the Historian remarks, except under favour of a North Wind; and therefore *Alexander*, when he was at *Phaselis*, observing the Wind to blow from that Quarter, laid hold of the Opportunity, and marched himself with Part of his Army along the Shore, having sent the rest over the Mountains*. Now what is

* *Strabo* relates the Matter thus: — “About *Phaselis* there are Straights towards the Sea, thro’ which *Alexander* passed his Army. There is also a Mountain call’d *Climax*, which lies to the *Pamphylian* Sea, leaving a narrow Passage on the Shore, which is quite bare in good Weather, but when the Waves arise, it is for the most Part covered. Now the Road by the Mountains is round about, and difficult; and therefore, in calm Weather, they go by the Shore: But *Alexander*

“coming thither in stormy Weather, and trusting to his Fortune, would go over before the Waves were abated; which made the Soldiers go all Day up to the Middle in Water.” The Account given us by *Plutarch* is much to the same Purpose. “The March thro’ *Pamphylia* (says he) has been the Subject to many Historians of mighty Wonder and Declamation, as if the Sea, by Order of the Gods, gave Place to *Alexander*, being almost always rough there, and very rarely the

there miraculous in all this, or that can be compared with the Passage of the *Israelites*, who crossed a Sea where no Historian makes mention of any Persons that ever found a Way before or since? Whereas *Alexander* only marched upon the Shore of the Sea of *Pamphylia*, where the several Historians, who most magnify the Divine Providence in protecting him, do freely allow that any one may walk when the Tide retreats, and the same Wind blows that favoured that Monarch.

OUR next Business is to shew, that the Notion of *Moses's* leading the *Israelites* along the Sea-Shore, or cross some narrow Point, is contrary to Reason and Experience. We readily grant, indeed, that the *Red Sea* ebbs and flows like other Seas which have a Communication with the Ocean; but then we are told by those who have made the exactest Observations, that the greatest Distance to which it falls from the Place of High-Water is not above three hundred Yards; and that these three hundred Yards which the Sea leaves uncovered during the Time of Low-Water, cannot continue so above half an Hour at most, because the Sea begins to flow in again towards the Shore, from whence it had gradually retreated for six Hours before: So that, upon a moderate Computation, the greatest Extent of Time and passable Ground that can be allowed the *Israelites* for their March, upon the Coast, is about two hundred Yards during six Hours, and a hundred and fifty during eight. Now it is plain, that a Multitude consisting of upwards of two Millions of Men, Women, and Children, encumbered likewise with great Quantities of Cattle and Household-stuff, could never be able to perform such a March within so short a Time, or even double that Space, though we should allow them also double the Breadth of Ground for that purpose.

“ opening a smooth Passage under those broken Rocks. But
 “ *Alexander* himself speaks of no
 “ Miracle, but only says that he
 “ passed by *Climax* as he came
 “ from *Pbaselis*.” *Josephus*
 therefore is much in the wrong,

when he talks of the *Pamphylian* Sea's dividing for the Passage of the *Macedonian Army*; the Fact being quite otherwise, as appears from the above-mentioned Historians.

This Argument will be of equal Weight against those who think that the *Israelites* only coasted along some Part of the Sea, and those who maintain that they crossed a small Arm or Point of it; seeing that, in either of these Cases, six or eight Hours could not have been sufficient for the Passage of so vast a Multitude.

THE Advocates for either of the last-mentioned Hypotheses would persuade us, that *Moses* had made such just Observations upon the *Flux* and *Reflux* of the Sea, that he conducted the *Israelites* with Safety along the Strand at the Time of Ebb; while *Pharaoh* and his Army, attempting to do the same, were overwhelmed by the sudden flowing in of the Tide, which happened sooner than they had mistakenly computed. But how unreasonable is it to suppose that *Moses* was the only Person who understood the Course of the Tide, and that in all the great Army of *Pharaoh* there was not one Man of equal Knowledge! The *Egyptians* were at that Time famous for their Observations of the celestial Bodies, and therefore it is utterly improbable that they should be ignorant of the Ebbing and Flowing of the Sea, even in their own Country, on their own Coasts, and in their own trading Ports and Havens.

SOME perhaps may wonder, that the *Egyptians*, when they saw such a miraculous Passage opened for the *Israelites*, should venture to pursue them; but the Reason of this seems to be intimated by the sacred Historian, when he tells us, that *the Angel of God, which went before the Camp of Israel, removed and went behind them; and the Pillar of the Cloud came between the Camp of the Egyptians and the Camp of Israel, and was a Cloud and Darkness to the one, but gave Light by Night to the other**: So that probably, when the *Egyptians* followed the *Israelites* into the midst of the Sea, they knew not where they were, till it was too late to retreat. They imagined, perhaps, that they were still upon the Shore, from whence the Water had retired; the Darkness of the Night, and the preternatural Darkness of the Cloud, not suffering them to see

* Exodus xiv. 19, 20.

the Mountains of Water, till *the Lord looked upon them through the Pillar of Fire, i. e.* turned the bright Side of the Cloud towards them, and thereby made them sensible of their Danger; at which Time, had it been in their Power, they would have fled from the Face of *Israel**.

IN the next Place, to suppose there was nothing miraculous in the Passage of the *Israelites* through the *Red Sea*, is a Notion repugnant to the known Character of *Moses*, as a grave Historian, and calls in question not only his avowed Modesty and Veracity, but even his Sense, Conduct, and Experience. For it is evident, that *Moses* represents the whole Affair as wonderfully carried on from the Beginning to the End by God himself, who knew what passed in *Egypt*, and made his People unexpectedly take a new Rout, which brought them into a Situation so apparently dangerous. It was then, as he assures us, that God interposed his miraculous Power on their behalf, and divided the Sea to make a free Passage for them, and to overwhelm their Enemies. And accordingly we find him making all *Israel* sound the Praises of God, as the sole Author of their Deliverance, which he would hardly have done, had it been entirely owing to his own Policy, or his superior Knowledge of natural Causes. On the other hand, if *Moses* did not act in this Affair by divine Direction, what Idea must we frame of his Conduct and Experience, who could be guilty of such an Oversight as to lead the *Israelites* into the Mouth of the extremest Danger? And again, if their Deliverance from their Enemies at the *Red Sea* had nothing in it beyond the ordinary Course of Nature, by what Artifice could *Moses* possibly persuade above two Millions of Persons that God had wrought a stupendous Miracle in their favour, when they could not but know, as well as he, that no such thing had been transacted? If he had once endeavoured to foist a Fable of this Nature upon such a contumacious and not over-credulous Set of People as the *Israelites* were, he

* *Exodus* xiv. 24, 25.

would have made himself ridiculous, and exposed his Authority to Contempt.

AMONG those who acknowledge a divine Power to have interposed in this memorable Transaction, some have endeavour'd to reduce the Miracle into a very narrow Compass; whilst others, setting no Bounds to their Zeal, have added fond Conceits of their own, and multiplied it in an unnecessary Manner. Of the former Sort are those who attribute the dividing of the Sea, and the standing up of the Waves, to a vehement cold Wind, which froze them as fast as it blew them up; after which being thawed by a warmer one, they naturally returned to their former Station. This Opinion seems to be chiefly grounded on a figurative Expression in the Song of *Moses*, which our Translators have rendered, *the Depths were congealed in the Heart of the Sea**; and many of the Moderns have espoused this Sentiment. A *Jewish* Rabbin has conjectured, that the Sea was not divided at all, but frozen hard enough for the *Israelites* to pass over it, though it thawed and swallowed up the *Egyptians*. On the other hand, *Origen* endeavours to magnify this Miracle, having Recourse to an ancient *Jewish* Tradition, which says, that God opened twelve different Passages through the Sea, according to the Number of the Tribes of the *Israelites*, that each Tribe might march separately; and in this he is followed by several ancient and modern Writers. This Tradition perhaps took its rise from the above-cited Expression of the Psalmist, that *God divided the Red Sea into Parts*; but such ill-grounded Fancies scarce deserve to be mentioned, much less those of some others, who imagine that God removed the Rocks, rooted up the Plants that grew at the Bottom of the Sea, levelled all uneven Places, and made as it were a hard beaten Road, in order to facilitate the Passage of the *Israelites*.

It is now Time to leave this Subject, and think of returning from Mount *Sinai* to *Egypt*. Before our De-

* *Exodus* xv. 8.

parture, the good Fathers invited us to the great Church, where a certain Form of Prayers was said or chanted for our safe Journey; after which we supped with the Superior in his Chamber, to whom, as usual, we made a Present in Money, and also to the Convent in general, receiving in Return some natural Curiosities, the Productions of the *Red Sea* or the neighbouring Mountains. The Superior and several of the Monks attended us to the Window, where we took leave of them, were let down, and began our Journey towards *Suez*.

WITHOUT mentioning the several Stages we made in this Journey, the Wells and Trees we met with, and such-like Particulars, it may suffice to say, that we did not return by the Way of *Tor*, but took a nearer and better Road through the Desert of *Paran*, having the *Red Sea* at a great Distance on our Left, till we came again into our former Road at *Corondel*, which we kept till our Arrival at *Suez*. We staid two or three Days in this Town, in order to take the Benefit of a Caravan which was going from thence to *Cairo*; it being much pleasanter, as well as safer to travel with a large Company. We set out early in the Morning, and rested several Hours in the Middle of the Day; after which we passed by a Tree covered all over with Rags, which the *Mahometan* Pilgrims throw on it out of some Superstition; this Place being the first Stage of the Caravan for *Mecca*, after they leave their Encampment at the Lake near *Cairo*. Having travelled till Two in the Morning, we took a few Hours Repose, and set forward again about Sunrise; and thus pursuing our Journey, with small Intervals of Rest, we arrived at *Cairo* three Days after our Departure from *Suez*, excessively fatigued and disordered.

BEING pretty well recovered from an Indisposition, into which the Journey to Mount *Sinai* had thrown me, I had Thoughts of returning immediately to *England*, but was persuaded by some Friends at *Cairo* to make a longer Stay, till my Health was thoroughly re-established; and to this I agreed the more readily, as the Winter Months were now approaching, the most pleasant and healthful Season of the Year in *Egypt*, as has been observed already.

ready. During this Time I had Leisure enough to make some Additions to my former Observations on this Country, which will bring our Travels to a Conclusion.

As to the Government of *Egypt*, it is in the Hands of a Bashaw or Viceroy from *Constantinople*, who having in reality very little Power, his Business seems chiefly to consist in communicating the Orders of the Grand Signior to his Divan of Beys, and the several inferior Councils, and to see that they are executed by proper Officers. These Orders are generally such as are agreeable to the People; for the Porte being sensible of their military Strength, and afraid of exasperating them to a Rebellion, seldom attempts any Innovations that are contrary to their Interest or Inclination. In order for the Bashaw to execute his Office properly, he must keep as good an Interest as possible with the Persons in Power, especially with any one who happens to be in the greatest Credit with the People, and with the leading Men of the Military Bodies, to the end that he may be apprized of their Designs. If he finds them prejudicial to the Porte, he endeavours to foment Divisions among them, or, if that cannot be effected, to make the best Party he is able. It is the Business of the Bashaw to think of the properest Means to cut off those who are too aspiring, though such a Step will certainly end in his own Removal; about which however he need not be very solicitous, as his Person is always held sacred, and he is usually advanced to a more profitable Employment.

THE Bashaw has a Sort of Deputy, who is a Bey by his Office for the Time being, and generally holds the Divan; his Master, like the Grand Signior, sitting behind a Lattice at the End of the Hall, and rarely assisting himself, unless upon extraordinary Occasions. One of the great Officers who always attends the Bashaw when he goes abroad is the *Dragoman Aga*, who is not only an Interpreter, but particularly acts as Master of the Ceremonies. He has also, as well as the Grand Signior, his *Chaouses*, *Bestangis*, and other Officers; and a Guard of *Tartarian* Horse, on whom he would chiefly

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depend in case of Danger, and in sending his Dispatches.

IF the Bashaw farm the Country of the Grand Signior, the Fines belong to him that are paid when any Life drops on the Lands; for anciently all the Lands of *Egypt* belonged to the Grand Signior, and the Porte at this Time looks upon them as her own: But the *Turkish* Emperors having lost much of their Power in this Country, they now go to the next Heir, who must be invested by the Bashaw, and he is glad to compound for a small Sum with regard to the Value of the Lands.

THE better to understand the Constitution of *Egypt*, we must observe, that it is divided into various Provinces, governed either by *Sangiacs*, called also *Beys*, or by *Cashifs*. Those that are under the former are called *Sangiacs*; but where any are dependent on a Sangiac, and are governed by a Cashif, one that is not a Bey, they are named *Cashiflics*. Many of the Provinces of *Upper Egypt* are now swallowed up by the *Arab* Shecks, the Country on the East Side of the *Nile* being mostly in their Possession. These petty Princes, or Heads of Tribes, are succeeded by their Sons; but they must be confirmed by the Bashaw, who on that Account draws from them considerable Sums of Money, especially when the Children of the deceased Sheck carry on Intrigues to supplant one another. To keep these *Arabs* in Awe, and to collect the Tribute due from them, and from the *Cashiflics* in *Upper Egypt*, a Bey or Sangiac resides at *Girge*, almost in as much State as a Bashaw, having his Officers, his Divan, and Detachments from the military Bodies for his Protection. He usually continues in his Government three Years, though he is annually nominated by the Divan at *Cairo*.

THE *Emir Hadge*, or the Prince who conducts the Pilgrims to *Mecca*, is elected every Year at *Constantinople*, but generally continues two Years in his Office, to make him amends for the great Expence he is at the first Year for his Equipage: But according to his Capacity and Interest at the Porte he sometimes enjoys his Post six or seven Years, in which last Case he has a Collar of Gold presented

presented to him by the Grand Signior. The Perquisites of his Office, besides what is allowed him by the Porte, are a Tenth of the Effects of all Pilgrims who die in the Journey. If this Officer behaves himself well, he gains the general Esteem and Affection of the People; and it is said his Person is accounted sacred.

THE *Tefterdar*, or Lord High Treasurer of the Tribute paid out of the Lands to the Grand Signior, is commonly continued in his Office for many Years, though likewise annually nominated. This Post is reckoned very honourable, though it is sometimes given to one of the poorest Beys, to enable him to support his Dignity, and frequently to a Bey of a peaceable Disposition, and not given to Intrigues.

In every great Village there is a *Caimacan*, a Sort of Governor under the Cashif, and who perhaps has ten or a dozen small Villages within his Jurisdiction; each of which has a *Sheck-Bellet*, either a native *Egyptian* or an *Arab*. These Caimacans, as well as the Cashif, have enough to do to manage with the *Arab* Shecks, who in many Places have the real Power, and the Cashif is obliged to make some leading Sheck his Friend by Presents and Address, in order to maintain his Authority. On the twenty-ninth Day of *August*, which is the first of the *Coptic* Year, all annual Officers are appointed by the Divan.

THE military Bodies in *Egypt*, especially the Foot, which are the *Janizaries* and *Azabs*, have a considerable Share in the Government; but the five Bodies of Horse have no great Influence. The former are looked upon as the Protectors of the People, who are most of them incorporated into one or other of those Bodies; and their *Waught Caia* judges all things relating to those under their Protection. If a Person apprehends he is wrong'd by one Body, he flies to the Protection of the other, and becomes a Member of it; which has occasioned frequent Broils between them. Thus they have rendered themselves independent even of the Bashaw himself, in whose Divan they have always a Representative, to oppose any thing as Occasion requires; and when any

Orders are sent to the little Divans, if they do not like them, they return them unexecuted. Nay, they have usurped a Power of deposing the Bashaw, and the Beys appoint a Governor in his room, till another is sent to *Cairo* by the Grand Signior.

CAIRO is under the Guard of the *Janizaries*, and the *Azabs* have the Charge of the Country round the City. In the Night-time especially, an Officer called the *Walla* patrols about the Streets of *Cairo*, who takes up all disorderly Persons, or such as cannot give an Account of themselves, and sometimes causes their Heads to be cut off upon the Spot, if they are not under the Protection of the *Janizaries*, or some of the military Bodies. But though this Officer is such a Terror to Rogues, it is only to those who are too poor to make him a Present, without which he shews no Mercy.

JUSTICE is administered in *Egypt* almost in the same Manner as in other Parts of the *Turkish* Dominions, so that I shall not tire the Reader with much upon that Subject. A *Cadileskier*, like a Lord High Chancellor, is sent yearly from *Constantinople* to *Grand Cairo*, to whom an Appeal lies from the Sentence of the *Cadis*, or inferior Judges; and many Causes of Importance are brought immediately before him. The Court sits at the House of his Deputy, who is called *Nakib*. In different Parts of *Cairo* they have eight *Cadis*, who are sent from thence to most other Towns by the *Cadileskier*; but those who administer Justice at *Alexandria*, *Rosetto*, *Damiata*, and *Gize*, are annually sent from *Constantinople*.

WITH regard to the Religion of the *Egyptians*, as the Country is a Part of the *Turkish* Empire, *Mahometanism*, of which I have already given an ample Account*, may be looked upon as established by Authority: But it seems necessary to say something of the *Coptis*, who are Christians, and undoubtedly the ancient Natives of *Egypt*. St. Mark is said to have first preached the Gospel in this Country, and is reckoned the first Patriarch of *Alexan-*

* See the Author's TRAVELS through TURKEY in EUROPE.

dria. During the Times of Persecution, many of the Christians of *Egypt* retired to *Coptos*, once a famous City of the *Thebaid*, from whence they are commonly supposed to have been called *Coptis*, *Cophitis*, or *Cophis*; but the Criticks are extremely divided about the Etymology as well as the Orthography of the Name. They remained in Union with the Catholic Church till the Time of their Patriarch *Dioscorus*, who embraced in some measure the Opinion of *Eutyches*; which being condemned by the fourth Council held at *Chalcedon*, and several Emperors endeavouring to suppress it, the *Coptis* were treated with great Severity. Ever since that Time they retain an implacable Hatred towards the *Greeks*; and they have almost the same Aversion to all *Franks* or *Europeans*, which proceeds chiefly from the Endeavours of the Church of *Rome* to make them Converts. Those who were on the orthodox Side of the Question, and submitted to the Decisions of the Council, were called *Melchites*, or *Royalists*, as being countenanced and supported by the Government at *Constantinople*.

WHEN the *Mahometans* attempted the Conquest of *Egypt*, they took part with the *Coptis*, who were glad to see the *Greeks* destroyed, and had a Hand, it is said, in cutting several of them off; by which means they ingratiated themselves with the Conquerors, and their Patriarch was established, as he is at present, by the ruling Powers. Those of the *Greek* Communion, who remained here in Opposition to the Western Church, have also their Patriarch to this Day.

THE Ceremonies of the *Coptic* Church are something like those of the *Greeks*; but the *Coptis* seem to be the most irreverent and careless in their Devotions of all the Eastern Christians. Both Priests and People are exceedingly ignorant, insomuch that many of the former cannot read their Liturgies, but get their long Offices by rote, by hearing them frequently repeated. Their Liturgies are in the ancient *Coptic* Language, which is undoubtedly the *Egyptian*, though much corrupted, especially by a Mixture of *Greek*, that was introduced among

them during the Time of the *Ptolemies**. The *Coptic* is now a dead Language, the *Arabic* having taken its Place throughout all *Egypt*; nor is it understood by the *Coptis*, not even their Priests, to any Degree of Perfection; many of whom are not able to read it, as I have just observed.

In their Divine Service they read the Epistles and Gospels twice, once in *Coptic*, and once in *Arabic*. They use the Liturgies of St. *Basil*, St. *Gregory*, and St. *Cyril*; but most commonly the first, as being the shortest. They administer the Sacrament on *Sundays* and *Holidays*, of which last they have a great Number; and also on *Wednesdays* and *Fridays*, and every Day in *Lent*. Their Manner of baptizing is by plunging the Child three times into the Water, after which they confirm it, and the Priest dipping his Finger in consecrated Wine puts it to the Child's Mouth, this Ceremony being generally performed after the Celebration of the Eucharist. A Boy is not baptized till forty Days after his Birth, nor a Girl till twenty-four; the Mother, who must assist at the Baptism, being obliged to stay at home so long after her Delivery. If the Child be sick it is brought to Church, (for Baptism at home is not allowed of) and laid on a Cloth near the Font, into which the Priest dips his Hands, and rubs it all over: But if the Child be so ill that it cannot be brought, they anoint it at home, instead of baptizing it, having a particular Form for that Purpose. They give

* Notwithstanding the *Coptic* Language has been thus corrupted, it still bears evident Marks of primitive Antiquity in its Structure, wherein it differs so widely from all the *Oriental* and *European* Languages, that it is impossible to conceive it derived from any of them: For the *Coptis* neither decline their Nouns, nor conjugate their Verbs, (not even those of foreign Extracts) otherwise than by prefixing particles, sometimes of one, sometimes of more Syllables, and sometimes of a single

Letter, which denote the Case, Gender, Number, and Person; several of them being often join'd together in one Word, and the primitive Word usually placed last. So that the Difficulty of this Tongue consists in the incredible Combination of the Words and Particles, in the Change of the Vowels, and in transposing the middle Part of the Word, and adding of servile Letters; to distinguish all which requires great Skill and Labour. *Universal History*, Vol. I. p. 226.

Abso-

Absolution at Extreme Unction, and anoint all the People present, to keep Evil Spirits from entering into them. They pray for the Dead, and yet they have a Notion that in forty Days the Soul goes to Heaven. In their Veneration for their Pictures of Saints they imitate the *Greeks*; but they have no Statues, except a Crucifix. They strictly abstain from Blood, and from Things strangled.

It is remarkable, that the *Coptis* circumcise their Children when they are about ten Years old; but if I am rightly inform'd, they do not do it on a religious Account. At eight or nine Years of Age they make Deacons, who always receive the Sacrament when it is administered. They observe several Fasts, as well as the Christians of the *Greek* Communion; in some of which they not only abstain from Flesh, (whereof they eat very little at any time) but from Eggs, Milk, Butter, Oil, &c. and live chiefly upon Vegetables. At seven or eight Years of Age their Children are frequently espoused, and the Marriage consummated at eleven or twelve. The Husband may easily procure a Divorce, either on account of Adultery, long Sickness, or almost any Disagreement, and obtain Leave from the Patriarch to marry again. But if such Licence be refused, and their own Clergy will not marry the Divorced to another, the Parties sometimes have recourse to the Cadi, who makes no Scruple to do it; and this is practised by the Christians in all Parts of the *Turkish* Dominions.

THE Trade of *Egypt*, especially that of *Cairo*, is very considerable, though not so great as it was before the Discovery of a Way to the *East-Indies* by the *Cape of Good Hope*. At present, several Sorts of *Indian* Goods are dearer in *Egypt* than they are in *England*, being brought great part of the Way by Land. The Exportation of Coffee and Rice, except it be to other Parts of the *Turkish* Empire, is prohibited; and yet it is often connived at, when Presents are made to proper Persons. Flax is exported to *Leghorn*, and all over *Turkey*; and their Cottons are sent chiefly to *Marseilles*. Many *Indian* Drugs, and some of the Growth of *Egypt*, are sent from thence to

different Parts of *Europe*. Great Quantities of Linen-Cloth are likewise exported to *France, Italy, Algiers*, and all over the *Ottoman Dominions*. *Italian Silks*, and *English, French, and Venetian Cloth* is imported into *Egypt*; also *English Tin*, and many Sorts of small Wares from *France, Venice, and Constantinople*. From the last-mentioned City they are supplied with Furs, and all Sorts of Copper Vessels and Plate, which are tinned over, and are very much in Use. Their Iron they bring from *Salonica*, the Exportation whereof out of *Turkey* is strictly prohibited. From *Asia Minor* they have Carpets, raw Silks from *Syria*, and many Things of the woollen Manufacture from *Barbary*.

THE Manufactures of *Egypt* are mostly consumed in the Country, except the Linens above-mentioned. Those of the woollen Kind are scarce any thing but un-napped Carpets, used to cover their Seats or Sofas. The raw Silk they import is worked up in large Handkerchiefs for Women's Veils; and they also make a rich Sort, which are wrought with Gold and Flowers of several Colours, used by the Ladies to throw over the Presents they send to one another; and sometimes to cover Cushions and Things of that Nature. Great Variety of Sattinets and Taffetas are manufactured in *Cairo*, in Imitation of those of *India*, but the best are but indifferent. At *Rosetta* they make abundance of striped Linens, used chiefly about Beds, as a Defence against Gnats in the Night-time. A coarse strong Linen, used for Sheets, is made at *Cairo* and in the adjacent Villages; but the very best that the Country affords is manufactured about *Damiata*.

NOT only in *Cairo*, but most Parts of *Egypt*, the curious mechanical Arts are generally in the Hands of the Christians. Jewellers, Silver-smiths, and such Artificers, have full Employment here, in making the several Ornaments worn by the Women, and about the Trappings of their Horses. One Reason why the Women in *Egypt*, and other Parts of the *Turkish Dominions*, endeavour to make their Apparel as rich and valuable as possible, is, because upon the Death of the Husband, if there are any Children, the Law allows the Widow nothing more than
her

her Cloths, Jewels, and other Equipage, unless particular Donations have been made her; insomuch that they are frequently sold to maintain the poor Woman after her Husband's Decease. The *Egyptian* Pebbles, used for the Handles of Knives, Snuff-boxes, and other Toys, are wrought and polished at *Cairo* in great Perfection. The Turners make wooden Lattices for Windows in a very curious and beautiful Manner; and they have some both of Iron and Brass, of extraordinary Workmanship, which are placed before the Windows of their Mosques. But upon the whole, the Preference is given to the Artificers of *Constantinople*, and whatever comes from that Capital is much esteemed in *Egypt*.

I HAVE already said so much of the Manners and Customs of the *Turks*, that it would be needless to add any thing here upon that Subject; but it may not be amiss to mention a few Particulars relating to the *Arabs* and *Mahometan* Natives of the Country. It is almost a general Custom amongst them to wear a large Blanket, either white or brown, and in Summer a blue and white Cotton Sheet, which is also used by the Christians. Putting one Corner of it over the left Shoulder, they bring it behind, and under the right Arm, which is left bare and at liberty for Action. Inferior People, instead of the Turbant, wear a red woollen Cap, which comes close to the Head. The Dress of the *Egyptian* Women has something in it very odd and disagreeable, being a large Garment of blue Linen or Cotton, like a Surplice; and before their Faces and Breast hangs a Sort of Bib, which is joined to their Head-Dress by a Tape that goes across the Nose just below the Eyes, for which Holes are left to look through. People of better Fashion, who wear this Garment of Silk, have a large black Veil, and cover their Faces with Gauze; or if they leave any Part of them exposed to View, they generally cover the Mouth and one Eye, to shew the whole Face being reckoned a great Indecency. Some Ladies wear over the upper Part of their Faces a Covering made of black Horse-hair, which is so contrived, that they can see others without being seen distinctly themselves.

THERE are Women who go about the Streets with their Faces bare, dancing, singing, and playing on some Instrument; and yet these are not reckoned of the lewdest Sort neither, for there are common Strumpets, who are in a manner licenced, and pay a Tribute for the Liberty of following their Profession. On account of a Prophecy they have, that *Cairo* will be taken by a Woman on horseback, the Women are not permitted to ride on Horses; but it is common enough to see them on Asses in the Streets of *Cairo*; and they use Stirrups, which it is reckoned dishonourable for a Man to do when he mounts that Animal.

THE *Egyptians* are frugal in their Manner of living, seldom eating any Meat, nor do they often drink strong Liquors, though the *Turks* have introduced the Use of them instead of Laudanum, which was formerly more in vogue amongst them than it is at present. The lowest Sort of People make a kind of Beer of Barley without being malted, and put something into it to make it intoxicate; but though they make it ferment, it is thick and grows sour in a few Days. The *Coptis* in particular, and the middling People among the *Arabs*, live very poorly; but such of the *Arabs* as have Ability are remarkable for their Generosity and Hospitality, by which they maintain much of their Interest. Even one of their Chiefs or Princes will dine before his Door, and invite all that pass to come and partake with him, the very Beggars not excepted. If any one goes to an *Arab's* House or Tent, Bread is immediately made, (which is done as often as they eat) and the Guest is served with four Milk and Cucumbers in it, fried Eggs and Oil to dip the Bread in, salt Cheese like Curds, and such-like Entertainment. It is a Sort of an Affront not to stay and eat; and they reckon it a great Favour to come to their Houses, and put yourself, as it were, under their Protection. Whoever visits another, and eats with him, if there has been any Quarrel or Animosity between them, all is immediately forgotten; but if the Visiter refuses to partake of the Coffee, or whatever is offered him, it shews a Continuance of his Resentment.

I CANNOT

I CANNOT help mentioning a strange Superstition which prevails among the *Mahometans* in *Egypt*, especially the *Arabs*, who have a great Veneration for Fools and mad People, esteeming them as Saints, kissing their Hands, and shewing them the greatest Regard. Of this Sort of Saints there are some Women, but most of them are Men, and perhaps more Hypocrites than Fools, who affect ridiculous Dresses, and have the Impudence to enter the Houses of Persons of the greatest Distinction, sit down to Dinner whether invited or not, and depart without any Ceremony; and it is looked upon as a Blessing to receive a Visit from these People. But what is most abominable is, that some of them go about the Streets entirely naked, and are guilty of many other Indecencies.

BEFORE I leave *Egypt*, the Method I have hitherto observed requires me to take a short View of the History of this Country. The *Egyptians* are undoubtedly a very ancient Nation, but being ignorant of their true Descent, they have laid Claim to an extravagant Antiquity, and have given us a Catalogue of their Princes, some of whom, if our Account of Time be right, must have lived several thousand Years before the Creation. The Country was called *Chemia* by its ancient Inhabitants, and is supposed to have taken its Name from *Cham* or *Ham* the Son of *Noah*, being more than once stiled in the Book of *Psalms* the *Land of Ham*. However, it is generally denoted in Scripture by the Name of the *Land of Misraim*, from whence the *Arabians* and other *Oriental*s still call it *Mesr*, which the *Greeks* write *Mesre* and *Mesraea*. If therefore *Ham* himself did not make any Settlement in this Country, there is no doubt but *Misraim* peopled it with his own Issue; and he is supposed by several to be the same that is called *Menes* in profane History, who is universally allowed to have been the first King of *Egypt*.

It would be a vain Attempt, and utterly inconsistent with my present Design, to endeavour to adjust the *Egyptian* Chronology, and reconcile the vast Disagreement that we find among the several Writers who have given us a Series of the *Egyptian* Princes from the most early Times. After all the Labours of the Learned upon this

Subject, we are still left in Uncertainty and Confusion; it may therefore be sufficient for our Purpose to observe, that if we allow *Menes* to be the same with *Misraim* the Son of *Ham*, we shall fix the Establishment of the *Egyptian* Monarchy about the Year of the World 1816, or 2188 Years before our Saviour. From this Time *Egypt* was governed by a long Succession of Kings, of whom we have very imperfect and contradictory Accounts, and most of them are transmitted to us only by their Names.

THE Obscurity of the *Egyptian* History and Chronology begins to clear up a little about six hundred and seventy Years before the Christian *Æra*, I mean in the Reign of *Psammitichus*, who was succeeded by his Son *Nechus*, the *Pharaoh Necho* of the Scriptures. In the next Century, (*i. e.* in the Year before *Christ* 525.) *Psammenitus* being then upon the Throne, *Cambyses* King of *Persia* made an entire Conquest of *Egypt*, and united it to the *Persian* Empire. The *Egyptians* continued under this Subjection, though not without some Attempts to regain their Liberty, till the Reign of *Darius Nothus*, when being headed by *Amyrtæus* they drove the *Persians* out of the Country, and advanced their Deliverer to the Throne. The Kingdom for some time maintained its Independency, but was again reduced by *Ochus* King of *Persia*, and remained subject to that Monarchy till *Darius Codomanus* was defeated by *Alexander* the Great, when it fell under the Power of that Prince, with the rest of the Provinces of the *Persian* Empire.

AFTER the Death of *Alexander*, *Ptolemy* the Son of *Lagus* found Means to ascend the Throne of *Egypt*, and once again render it an independent Kingdom. The Kings his Successors all bore the Name of *Ptolemy*, and in this Line it continued for about three hundred Years, the last Sovereign being the famous *Cleopatra*, after whose Death the Country became a *Roman* Province. Upon the Division of the Empire, *Egypt* fell to the Lot of the Eastern Emperors, to whom it continued subject till the Reign of *Heraclius*, when it was taken from them by the *Saracens* or *Arabians*, and was governed by Caliphs of *Babylon*; but at length the *Egyptians* set up a Caliph of their own

own, called the Caliph of *Cairo*, to whom the *Saracens* of *Africk* and *Spain* were subject.

ABOUT the Year 1160, *Afâreddin*, or *Sarracon*, General of *Norradin* the *Saracen* Sultan of *Damascus*, subdued the Kingdom of *Egypt*, in which he was succeeded by the victorious *Saladin*, who also reduced *Damascus*, *Mesopotamia* and *Palestine* under his Power. Some say that this Prince established a Body of Troops in *Egypt* like the present *Janizaries*, composed of the Sons of Christians taken in War, or purchas'd of the *Tartars*, to whom he gave the Name of *Mamalukes*, or Slaves, for that is the Meaning of the Word; but others give a different Account of their Original. Be that as it will, these *Mamalukes* about the Middle of the thirteenth Century dispossessed the Posterity of *Saladin*, and usurped the Government.

THE first King or Sultan of the *Mamaluke* Race was *Turquemenius*, whose Successors were engaged in continual Wars against the Christians of *Syria* and *Palestine*, till they had entirely deprived them of their Possessions in those Countries. The *Mamaluke* Government was elective, and no Son could succeed his Father in the Throne. History reckons up sixteen of these Princes; the last of whom, *Tonombeius* the Second, was conquered and put to Death by the *Turkish* Emperor *Selim* about the Year 1517, and, as some say, hanged up at one of the Gates of *Cairo*. *Gazelle*, a Grandee of the *Mamalukes*, maintained a War for some time against *Selim*, but was at length defeated, and *Egypt* made a Province of the *Ottoman* Empire, as it still remains.

HAVING recovered my former State of Health, and the necessary Preparations being made for our Return to *England*, on the 20th of *January* 1734-5, we departed from *Cairo*, and took Boat for *Rosetto*. After four Days pleasant sailing down the *Canopic* Branch of the *Nile*, without any thing remarkable occurring, we arrived at that City, which stands a few Miles from the Sea, on the West Side of the River. This Town is called *Raschid* by the *Egyptians*, who reckon it one of the most pleasant Places in *Egypt*; and indeed the fruitful Country of *Delta*
on

on the other Side of the *Nile*, and two beautiful Islands a little below the Town, make the Prospect very delightful; to say nothing of the fine Gardens and Groves of Palm-Trees, with which its Neighbourhood is improved. It is about two Miles in Length, and is a Place of brisk Trade, having a great Linen Manufactory; and all *European* Merchandise is brought hither by Sea from *Alexandria*, and put into other Boats to be carried to *Cairo*, as Goods brought from *Cairo* are here put into large Boats to be sent to *Alexandria*. The Trade of *Europe* with the City of *Cairo* being thus carried on through this Channel, it keeps great Numbers of Hands employed, and the *Europeans* have their Vice-Consuls and Factors here to transact their Business. The Town is well supplied with Provisions, and the Water is good, except when the North Wind blows very strong, or the *Nile* is at the lowest, for then it is a little brackish.

AFTER a short Stay at *Rosetto* we set out for *Alexandria*, travelling Westward over a sandy Plain, where they have erected Pillars at proper Distances to shew the Way, which it would otherwise be difficult to find. Having crossed this Desert, we came to a Ferry called *Madea*, where there is a Kane for the Reception of Travellers. The Passage is over the Outlet of a Lake, which was probably the Mouth of the *Canopic* Branch of the *Nile*; and hereabouts we may suppose stood the ancient *Heraclium*. We took our Repose at the Kane, and crossing the Water in the Morning, we continued our Journey in the same Westerly Direction, leaving *Bikeer* or *Bikiere* about a League to our Right, where the City of *Canopus* is supposed to have been situated.

IN a few Hours we arrived at *Alexandria*, or *Scandarea*, as it is now called, a once famous and flourishing City, built by *Alexander* the Great when he went to consult the Oracle of *Jupiter Ammon*. The old City is entirely ruined, but the ancient Walls, which are beautifully built of hewn Stone, are most of them standing, with Turrets at convenient Distances. The new City is built on the Strand to the North, without the Walls; and though upon the Whole it makes but a mean Appearance, we find

find in it a great Variety of Pillars, mostly Granite, and many Fragments of Columns of beautiful Marble, all Tokens of the Grandeur and Magnificence of the ancient City, from the Ruins whereof they were taken. The Cisterns, which were built under the Houses of *Alexandria* to receive the Waters of the *Nile* brought by a Canal from the *Canopic* Branch, are many of them entire, and still serve for the same Purpose. The Pillar, commonly called *Pompey's* Pillar, is a fine Piece of Antiquity, which is still standing on a little Eminence, about a Quarter of a Mile to the South of the old Walls; but upon what Occasion it was erected is uncertain. It is of red Granite, about a hundred and fourteen Feet high, with a *Corinthian* Capital, the Leaves whereof are not at all indented. The Shaft, which is nine Feet in Diameter, and almost ninety in Height, is of one entire Stone, and the Base and Pedestal of another. It stands on a Foundation consisting of several Pieces of Stone and Marble, some of which have been dug away, which makes it surprizing how such a vast Weight is supported.

THE Island of *Pharos*, on which stood the famous Watch-Town or Light-house of the same Name, which was reckoned one of the Wonders of the World, is now joined to the Continent; and probably the Light-house was situated where the Castle is at present, at the Entrance of the New Port, some Pillars being discernible thereabouts at the Bottom of the Water, which perhaps are the Remains of that superb Structure. The present City of *Alexandria* has two Ports, being situated exactly between them; one of which is called the *New Port*, and is appropriated to the Ships of *Christendom*; the other the *Old Port*, into which *Turkish* Vessels only are admitted. The former is what *Strabo* calls the *Great Port*, and the latter the *Port of Eunostus*.

AMONGST the curious Remains of Antiquity to be seen at *Alexandria* may be reckoned the Catacombs, and also two Obelisks, one of which is broken, Part of it lying upon the Ground. The Patriarchal Chair in the Church of the *Coptic* Convent is another thing usually shewn to Strangers, and the *Greeks* boast of their being possessed
of

of the Stone on which *St. Catharine* suffered Martyrdom, with other Curiosities of the same Nature. But we had not half Time enough to take a View of every thing in this City, and its Neighbourhood, that is worth a Traveller's Observation, the Ship which was to carry us to *Europe* setting Sail a Week sooner than we expected. With some Reluctance therefore we embarked the 4th of *February* on board a Ship bound for *Marseilles*, where we landed the 27th of the same Month, and waited a Week for a Passage to *England*. This short Time was spent very agreeably in the Company of our good Friend and Fellow-Traveller *M. Du Marais*, of whom we took our Leave the 5th of *March*, and sailed for *London*, where we arrived in good Health on the 12th of *April* 1735, sincerely thankful to that gracious Being who had preserved us through the Course of our long Travels, and restored us safe to our native Country.

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